THE

BRITISH CRITIC,

For JANUARY, 1801.

Labitur occultè fallitque volatilis ætas
Et nihil eſt annis velocius—— OVID.

Inſidious time with rapid pace moves on,
And ere we mark his flight an Age is gone.

ART. I. *The Sepulchral Monuments of Great Britain, the Introduction to the Second Volume, which completes the Work. With Plates. By Richard Gough, Eſq.* Folio. 6l. 6s. Payne, and Longman.

THE firſt volume of this valuable work made its appearance previous to the commencement of our literary labours. In our Review for July, 1798, we were happy to record its progreſs in a ſecond volume; and we now, with increaſed pleaſure, congratulate Mr. Gough on its completion. Various conſiderations unite to diſtinguiſh this work, as peculiarly ſerviceable to the cauſe of Literature: and poſterity, we think, will readily acknowledge that, in this ſplendid repoſitory, Mr. G. has, at a vaſt expence, erected to himſelf a Monument, far more honourable, and doubtleſs far more durable, than the moſt coſtly pile of marble.

The preſent volume is, in fact, but the firſt part of its predeceſſor; whoſe Preface, Introduction, &c. it contains.

"The period of our hiſtory which it comprehends, is one of the moſt intereſting to minds who delight in contemplating the progreſs and

revolutions of art. We behold ſepulchral STATUARY advanced to ſepulchral ARCHITECTURE; and, from tombs in the public chapels and other parts of churches, we proceed to tombs in their own appropriate chapels.

" Thus monuments ſuggeſt an hiſtory of GOTHIC ARCHITECTURE." Pref. p. 1.

Having briefly recited, in the Preface, the gradual improvements of Sepulchral Statuary, Painting, and Sculpture, and congratulated himſelf in having thus preſerved the memory of ſo many beautiful remains, Mr. G. with a true ſpirit of antiquarianiſm, makes war on the preſent practice of beautifying, which he calls new-modelling our cathedrals. Under this idea, the alterations at Saliſbury, admired by many competent judges as an admirable monument of taſte, meet with his unqualified reprobation. We cannot, however, heſitate to prefer the genius and knowledge of a Wyatt to all the prejudices of the antiquary.

Here, as at the cloſe of the former volume, Mr. Gough is fated to deplore the loſs of a valuable aſſociate, and congenial friend in theſe purſuits, in that able artiſt and antiquary, Mr. Jacob Schnebbelie. A literary monument is here erected to him, which Mr. G. thus cloſes:

" I had planned a concluding view of monuments in England and Scotland, to have compared thoſe of our own country, and even with thoſe in France; but,

Oſtendunt terris hunc *tantum* fata.

I heſitate not to ſay, that in my favourite purſuit of antiquarian reſearch, I have ſuſtained an irreparable loſs. I take the warning, and retire from the pleaſing taſk of immortalizing former generations, thoſe who have gone before me for centuries—to meditate on my own mortality, and with the good Abbot of St. Alban's, " recordans melius et memorans quomodo diei mei vitalis tam mane tranſierat quam meridies, ſicque pene finitæ ſunt veſperæ, quod multum de prope inſtat completorii, juberem ſterni mihi lectum in quo pauſando quieſcerem quouſque ſol vitæ ſecundæ iterum aſſurgeret, reducetque ad ortum*."

" I have witneſſed in my own country that Antiquity is loſing her votaries. " Old things are paſſing away, behold all things will become new." The pervading principle of equality is a greater leveller than Time itſelf. We are to forget old *principles*, and no wonder if old practices are to be forgotten alſo. Theoretically mad, we are to do away all our forefathers tranſmitted to us as ſyſtem, and *every* prejudice. We muſt throw away the eccleſiaſtical hiſtory of England, as the nurſery of bigotry, ſuperſtition, and idolatry; and the civil hiſtory, as the picture of tyranny, ambition, and deſpotiſm. " I have

" * Geſta Johis Whetamſtede Bibl. Cotton. Nero D. vii. f. 27."

ſeen,"

ſeen," to quote once more the old neglected book, "ſervants upon horſes, and princes walking as ſervants upon earth." I may live to ſee order reſtored, or "confuſion worſe confounded." I have ſeen, and I rejoice in the reflection, the Father of his People, and the Patron of Arts and Sciences, reſtored to his health, and his ſubjects reſtored to their loyalty and duty, rallying round them in the important criſis. And may they have diſintereſted firmneſs to perſevere through the longeſt conteſt, and to the lateſt poſterity." Pref. p. 10.

Thus far have we conſidered the Preface only, which contains many judicious remarks, and much uſeful information. It lays before the reader a clear and conciſe account of the general ſtate of ſepulchral ſcience, its progreſs, its moſt remarkable defects, and chief improvements.

"The Introduction to this volume, ſo much larger than that to the former, embraces a large field—the modes and rites of ſepulture in general from the earlieſt periods of hiſtory, more particularly among the Greeks and Romans, to the primitive Chriſtians, deducing the ſeveral conformities. Somewhat of the old ground has been gone over again; with additions and corrections. There is much new matter, and ſome light it is hoped has been thrown on our orthography and numerals, as connected with this ſubject. If hints capable of farther improvement have been ſuggeſted, the purpoſe will have been anſwered, and no apology may be thought neceſſary." P. 10.

Having traced Sepulture, with its peculiar rites and ceremonies, from the darkeſt periods of hiſtory, including all the inferior honours paid to the deceaſed previous to interment, Mr. G. proceeds (p. xxiv.) to the ſimpleſt and rudeſt exiſting monuments, when an artleſs hillock was all that marked the burial of a favourite chieftain. The firſt barrow he refers to is that of Alyattes, king of Lydia, "father of Crœſus, raiſed 2358 years ago in Lydia, and ſeen by Dr. Chandler in 1764, five miles from Sart, the antient Sardis." He then notes their frequent occurrence in every quarter of the world (not omitting America, where barrows are the inſeparable appendage to great ſettlements) and concludes p. xlv. with theſe remarks.

"I agree with Mr. Douglas, that barrows are not neceſſary proofs of a *battle:* for our anceſtors may be preſumed to have had cemeteries as well as ourſelves. Theſe collective modes of burying the dead are not peculiar to Chriſtians, but have been annexed to temples in every age by every nation, except the Jews, among whom it would have been an act of the higheſt pollution. On the ſame principle, the Chineſe bury in mountains diſtant from towns, and the monuments of the ancient inhabitants of Perſia are found in ſuch remote places."

From Barrows he paſſes to *Tumuli of Stones*, and then to the *burning of the dead*, a practice introduced among the "Danes by Odin, not long before the Chriſtian æra." Hence his

enquiries advance to ſepulchral cairns, or cheſts of various conſtruction under barrows, and regular coffins of ſtone.

" Dr. Pegge* deduced ſtone coffins, after the introduction of Chriſtianity, from the Saxons, continued to the reign of Henry III. and in ſome inſtances to that of Henry VIII. as in the inſtance of biſhop Smith at Lincoln, who died 1513."

After an accurate enumeration of the different materials in which the dead were clothed for the grave, and other ſmaller articles of preparation, we are conducted (p. lxxxix.) to inſtances where human ſkeletons have been found depoſited in clay, and to the various poſitions in which the body was preſerved. Mr. G. then proceeds to grave-ſtones with croſſes, and all the peculiarities of poſition or ornament which diſtinguiſhed our early monuments.

P. cxxxvii. furniſhes us with ſeveral curious anecdotes of the frequent uſe of cenotaphs.

" Simon Sudbury, Archbiſhop of Canterbury, had one at Canterbury; but was really buried at St. Gregory's church at Sudbury, his native town†. The ſame is obſervable of Sir John Hawkwood at Sible Hedingham and Florence‡. Peter, firſt Abbot of St. Auguſtine's, at Bologne and Canterbury§. Richard Wendover, Biſhop of Rocheſter, in Bromley church and at Weſtminſter‖."—" Archbiſhop Courtney, who has a monument in his cathedral, was really buried in his collegiate church of Maidſtone¶; where his remains, only a few bones, were ſeen lately."

The account of this diſcovery was communicated to Mr. Gough by his worthy, and much-lamented friend, the Rev. Samuel Denne, F. A. S. in a letter which is preſerved p. cxxxvi. to whoſe acuteneſs of reſearch it bears honourable teſtimony.

In ſeveral ſucceeding pages, many intereſting formularies of interment, and funeral proceſſions, are detailed with great preciſion. Whence (p. clxxii.) Mr. G. recurs to the uſe of cemeteries and other burial places. He next paſſes to SHRINES, or monuments of rich ſtone-work, wherein the reliques of ſome holy perſon were repoſited. With Dr. Stukeley, he has " accurately diſtinguiſhed two kinds of ſhrines, both equally made for receiving the reliques of ſaints: but with this difference, that one ſort was portable, and uſed in proceſſions, and the other fixed, as being built of ſtone, marble, and other heavy

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" * Gent. Mag. xxix. 66. † Weever, pp. 225, 743.
‡ Sep Mon. I. 154. § Weever, p. 250. ‖ Sep Mon. I. 44.
¶ Ib. 1. 155. Weever, 285."

ma-

materials." P. clxxxii. On this ſubject a variety of curious particulars are thrown together, which are the fruits of much perſonal inveſtigation.

From Sepulture and its accompaniments, we are naturally led to view the HABITS and extravagancies of dreſs, as pourtrayed on ancient monuments: which, though ſubjects of ſatire and invective in almoſt every age, were ſo in none more juſtly than the 15th century. Here, as throughout the work, Mr. Gough has not only ſelected and explained the dreſs and fashions of the time, from MSS. and printed documents, but compared them with coeval exiſting monuments in other countries. To point out the utility of ſuch compariſons were ſurely needleſs. They enable us to aſcertain our comparative progreſs as a nation in the arts of elegance; at the ſame time diſplaying the general advancement of thoſe arts.

Another, and an important portion of theſe introductory pages, is devoted to the EPITAPH. In treating of this inſeparable appendage to Sepulchral Monuments, Mr. Gough, in a few lines of general reference, traces it to the ſame period to which he carried the tombs themſelves; and goes back for the firſt inſcribed funeral monuments in Great Britain, to thoſe bearing names of Romanized Britons in Cornwall or Wales. In copies of a correſpondence between Mr. Lethieullier with Biſhop Lyttelton, Mr. G. recommends a collection of inſcriptions, on a plan like that purſued by Gruter and others for Roman antiquities. (p. ccxxxiii.) From Epitaphs he derives to us many valuable informations on our knowledge of letters, in the Saxon, Norman, and Lombardic characters. The latter of theſe became general on tomb-ſtones in the 13th century; though inſtances of a mixed nature occur ſo late as the ſixteenth.

From Orthography he proceeds to NUMERALS; and throws conſiderable light on the early uſe of our vulgar figures.

"A MS. de Algoriſmo in verſe, Brit. Muſ. 8 C. iv. 16. aſcribed to Groſſeteſte, expreſsly brings them from India, probably by Spain, from the Moors and Arabs:

"Hec Algoriſmus ars preſens dicitur, in qua
Talibus *Indorum* fruimur bis quinque figuris." P. cclix.

Fronting p. cclxi. is a plate of the Greek, Roman, Indian, and Arabian numerals, according to the variations time impoſed upon them, from a MS. of Maurice Johnſon, Eſq. of Spalding.

"The firſt date in Arabic numerals that has occurred to me on a tomb is on a braſs of Elen Cook, at Ware, 1 h 8, 1454.

"The

" The ſecond is 1488, painted on the plaſter of the partition of the Poulet chapel in Baſing church, Hants."

The variety of inſtances not only adduced, but delivered to us in *fac ſimile*, are but ſo many proofs of the author's care and activity in his favourite walk of ſcience.

Nor, when conſidering the Epitaph, is he inattentive to the efforts of Literature in its compoſition.

" The compoſition of epitaphs muſt be referred to the depoſitaries of every ſpecies of learning, the religious. The names of our early epitaph makers are as difficult to aſcertain as thoſe of our architects or painters. In the 15th century we are ſure of John Whetamſtead, abbot of St. Alban's, whoſe verſes, recorded by Weever*, do honour to his monaſtery, already diſtinguiſhed by producing ſo many learned men. We trace his munificence and poetry in all the churches of its dependance; and in his period, for at leaſt fifty years, from 1392 to 1464, we trace alſo the revival of claſſical literature among us. The maker of Peter Arderne's epitaph at Latton † had ſet his name to his compoſition; but time has deprived us of it, notwithſtanding all his efforts at immortality." P. cclxix.

" The epitaphs made for our princes in the 12th and 13th centuries, favour of the gratitude of monks in after ages; for in general the inſcription on the ledge was merely compoſed of names, titles, and dates, in Latin or French. They were *lachrymæ in obitum*, ſhed now only by univerſities, or an occaſional mourner in the newſpapers or magazines. Such were alſo the duplicates on founders or prelates, of which Chichely, in Camden‡, is one inſtance. The epitaphs of prelates and eccleſiaſtics ſpeak the language of Scripture: *Credo quod redemptor meus vivit, et in noviſſimo die ſurrecturus ſum, et rurſum circumdabor pelle mea, et in carne mea videbo deum ſalvatorem meum*; on Biſhop Graveſend, at Lincoln§; on others *Credo in deum, Credo videre deum*, &c. and on Biſhop Brownſcomb, at Exeter, three texts from the New Teſtament‖.

" In Fleetwood's Sylloge of Inſcriptions, Part II. Monum. Chriſtian. p. 520, in Lombardic letters, not given in fac ſimile, is this. B. is put for V.

" Credo quia redemptor meus *bibit* et in nobiliſſimo
Die de terra ſuſcitabit me et in carne mea videbo
Deum meum, &c.

" The Creed in Latin was curiouſly inlaid round the tombſtone of John Paycock, 1533, at Coggeſhall:

" *Credo in Deum patrem*, &c.

" About the verge of the ſtone in braſs a Pater Noſter inlaid, *Pater Noſter qui es in celis ſanctificetur nomen tuum*, and ſo to the end of

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" * P. 574—577. † See p. 217. ‡ Remains, p. 506.
§ I. p. 60. ‖ II. p. 61."

the

the prayer. Upon the middeſt of the marble this, *Ave Maria gratia plena: Dominus tecum: Benedicta tu: in mulieribus et benedictus ſit fructus ventris tui Jeſus. Amen.* I have not ſeen ſuch rich monuments for ſo mean perſons," ſays Weever*." P. cclxxv.

" On the ſlab over Robert Tendring, at Great Baddow, was inlaid this prayer:

" + *Omnipotens et miſericors Deus in cujus poteſtate humana conditio conſiſtit animam famuli tui Roberti queſo ab omnibus abſolve peccatis ut penitentie fructum quem voluntas ejus optabit preventus morte non perdat: per dominum noſtrum Jeſum Chriſtum. Amen*†."

" On a braſs, in Sibbeſdon church, Leiceſterſhire‡, a fine figure of a prieſt, in his furred gown, extending his hands, from the palms of which proceed theſe ſcrolls addreſſed to the Saviour ſeated on a rainbow:

Intret poſtulacio mea in conſpectu tuo d'ne
Fiat manus tua ut ſalvet me.

" Under him:

Orate pro aia Johis Moore ſacerdotis facultatis artium magiſtri
Et prebendarii de Dſmonderley rectoriſq' p'chialis eccleſie de
Sybbyſtone in comitatu leceſtrie qui obiit xxxviij die menſis Mayti
A° d'ni milleſſimo CCCCCXXXII. cujus a'ie propicietur deus. Amen."
P. cclxxvi.

" A ſpecimen of our language in the cloſe of the 15th century, may be ſeen in an epitaph from Weever§, in St. Benet's church, Grace-church-ſtreet, 1491.

" At Aldenham in the County of Hertford:
Here lyeth John Pen, who in his luſty age
Our Lord liſt call to his mercy and graſe
Benign and curtys free withoutyn rage
And Sqwire with the Duc of Clarence he was.
The eyghtenth day of Jun deth him did embras,
The yer from Chriſt's incarnacioon
A thouſand four hundred ſeventy and oon‖.

" Another ſample of the Engliſh of the time may be ſeen in this epitaph, in the ſquare paſſage to the Chapter-Houſe at York, cut in ſtone:

Merciful Jheſu, ſon of heuen, for thi holi name and thi bitter paſſion do thi grete mercy to the ſoule of Annes Huet, the which deceſid the vii day of November, in the yere of our Lord, MCCCCLXXI.¶

" * Weever, p. 618. + Ibid. p. 641.

" ‡ Engraved for the fourth volume of Mr. Nichols's Hiſtory of that County, under Sibbeſdon. § P. 416.

" ‖ Weever, p. 592. Chauncy, p. 494. This is not now to be found. ¶ Drake's York, p. 478."

" Among

" Among ſingular epitaphs take this at Colneye, Norfolk, on Thomas Bettys, rector there from 1455 to 1481 :

Qwan the Belle ys ſolemplye rownge
And the meſſe with devoſyon ſonge
Ande the mete meryly hete
Sone ſhall Sere Thomas Bettys be forgete.
On whoſe ſowle God have mercy. Amen.
Qvi obiit v° die Aprilis A°. D'ni MCCCCLXXXI*."

P. cclxxxvii.

" *Pray for the ſoule* occurs in an epitaph, in 1558, the laſt year of Mary's reign, and of expiring popery." P. ccc.

But we are very much miſtaken, if two inſtances of that expreſſion do not occur on braſſes in the church of Stanton Harcourt, in Oxfordſhire, after 1570.

Of many ſubjects contained in the preſent Introduction, the great maſs of information was anticipated by that to the former volume. Particularly where barrows, coffins, inſtances of extraordinary preſervation, and habits are concerned. But to many of theſe articles we are introduced in a new form; and freſh lights are thrown on the funeral ceremonies of our forefathers.

Such is this publication. Our extracts from it, conſidering its ſize and importance, we confeſs, are ſhort and few; but to diſplay its various contents with minuteneſs, or to point out every mark of aſſiduity and taſte which it diſcovers, would far exceed our limits: enough has been already extracted, to ſhow that praiſe is almoſt ſuperfluous. It is a work, the aim of which is well-directed to fill up the great plan of National Hiſtory.

The plates, including vignettes, are fifty-one in number, beſides a roſe (p. cccxxxv.) which is given from the original braſs, in St. Peter's Church, at St. Alban's. They are well executed by Mr. James Baſire; ſeveral of them from drawings by the artiſt, whoſe death has been already mentioned as unpropitious to Mr. Gough's purſuits; and one has the ſignature of R. G.

The whole is cloſed with accurate Indexes to each volume.

" * Blomefield, III. p. 2."

ART.

ART. II. *L'Homme des Champs, ou les Georgiques Françoiſes. Par M. L'Abbé Delille.* 12mo. 274 pp. Dekker, Baſle; L'Homme, London. 1800.

WE are perfectly ſenſible that it would be preſumptuous in Engliſh critics to deliver their opinion with much confidence on the delicacies and elegancies of French verſe. The French language impoſes ſo many reſtraints on the poet, and ſupplies him with ſo few aids, that there is perhaps no ſpeech in which it is ſo difficult to form a poetical ſtyle. He is excluded from the uſe of inverſion, and of words appropriated to verſe, which, in other languages, men of genius ſo happily employ to expreſs their grand conceptions, and rhyming ſcribblers too often abuſe, to give a falſe colour of poetry to their tame and common-place ideas. Deprived of theſe aids, he is obliged to exert much more art and vigilance to raiſe his ſtyle above proſe, than the poet of any other country. The hidden but conſtant labour with which the ſtructure of the ſtyle muſt be raiſed, the ſecret art by which elegance is diffuſed over the whole, the curious ſelection and combination of words, are ſubjects which require too intimate a knowledge of the niceties of a language to be judged by the taſte of a foreigner. In ſcience, in narrative, in the grandeur or beauty of ideas and images, we can eſtimate, in ſome degree, the merit of foreign writers. But in the art of ſtyle, we muſt in a great meaſure leave them to the juriſdiction of their natural judges, the ſcholars and critics of their own country. Yet the laws of literary hoſpitality ſeem to require, that we ſhould not paſs unnoticed the work of the moſt illuſtrious poet in Europe, who has taken refuge in England from the iron tyranny under which his country groans; who, equally ſuperior to intereſt and danger, has never tarniſhed his fame, or proſtituted his genius, by ſinging the praiſe of tyrants, and who ſtill prefers conſcientious poverty and honourable exile, to all the diſgraceful diſtinctions and ignominious rewards of thoſe who "*dwell in the tents of iniquity.*" Under ſuch circumſtances, we ſhould have thought it unpardonable, not to have gratified our readers by ſome ſpecimens of the beautiful Poem before us, though we ſhall not preſume to indulge in the ſame liberty of criticiſm that would be allowed and expected in reviewing an Engliſh poem.

The general object of the French Georgics, is to deſcribe the enjoyments of a country life. On a ſubject ſo extenſive, ſelection

ſelection and method are difficult. The plan of M. l'Abbé Delille is ſimple, and ſeems to be as exact as the miſcellaneous nature of the ſubject will admit. The firſt Canto contains a general picture of the amuſements and enjoyments which rural life is capable of furniſhing, to a rational and well-ordered mind. The ſecond deſcribes the labours of agriculture, not in its uſual ſtate, but in its more extraordinary exertions, when it prevails over the difficulties of ſituation, ſoil, and climate; conquers thoſe obſtacles which nature ſeemed to have made inſurmountable by human effort, and accompliſhes works which, in times of ignorance, might have been deemed prodigies and miracles. The third Canto paints the pleaſures which the ſcience of the naturaliſt adds to the mere obſervation of the ſurface of nature; and the fourth delivers the rules of rural and deſcriptive poetry. To the Poem there is prefixed a Preface, in which the author vindicates his former works againſt criticiſm, which ſeems to us undeſerved, with great elegance and ſpirit; with a modeſt confidence in his own genius, but with perfect urbanity towards his critics. He concludes his Preface, by adverting to the gloomy period when the greater part of the Poem was compoſed; for it ought never to be forgotten by any reader of the French Georgics, that they were chiefly written in France during the years 1793 and 1794.

"The indulgence of the reader," ſays M. l'Abbé Delille, "will judge leſs ſeverely of a work compoſed in ſuch unfortunate times; it would have been more carefully laboured, and leſs imperfect, if it had been compoſed with a mind at eaſe, and a heart more tranquil; if in this terrible Revolution the author had loſt only his fortune!" P. xxxii.

The firſt Canto, and indeed the whole Poem, contains many lines of ſententious brevity, in which ſenſe is ſo happily concentrated in a ſingle verſe, and in which ſo much poignancy is diſplayed, without the ſacrifice of eaſe, that they are likely to have the fortune of thoſe verſes of Boileau, which, as he tells us himſelf, were allowed, "*Devenir quelquefois proverbes en naiſſant.*"

Such, among many others, are the following:

"Qui fait aimer les champs fait aimer la vertû."

"L'étalage ſe montre et la gaîté s'enfuit."

Speaking of private theatricals:

"Tél neglige ſes fils pour mieux jouer les pères,
Je vois une Mérope, et ne vois point de mères."

"On relit tout Racine, on choiſit dans Voltaire."

But

But the following verſes are peculiarly admirable:

" Mais ne l'oublions pas, a la ville, au village
Le bonheur le plus doux eſt çelui qu'on partage.
Heureux ou malheureux l'homme a beſoin d'autrui;
Il ne vit qu'à moitié s'il ne vit que pour lui.
Vous donc à qui des champs la joie eſt etrangere,
Ah! faites y le bien et les champs vont vous plaire.
Le bonheur dans les champs a beſoin de bonté!"

After a deſcription of the pleaſures of beneficence, he thus addreſſes thoſe unenlightened epicureans, who prefer empty and wearifome diſſipation, to the exquiſite delight of communicating happineſs.

" Cœurs durs, qui payez cher de faſtueux dégoûts
Ah voyez ces plaiſirs et ſoyez-en jaloux!"

At a period when the unfortunate nobility of France are libelled by every baſe ſcribbler in Europe, it is conſolatory to learn from this great poet, that thoſe paſſages of this Poem, which moſt ſtrongly reprobate the inſenſibility of the rich to the miſeries of their indigent brethren, were the moſt warmly applauded by the moſt diſtinguiſhed perſons in France, when they were read at the ſittings of the French Academy. The Abbé Delille has peculiar claims upon the gratitude of the Engliſh nation. He was one of the firſt French writers who naturalized our Engliſh poets in France, by elegant imitations of ſome of the beſt paſſages of our poetry. In theſe imitations he did not copy the ungenerous and diſhoneſt conduct of Voltaire, who borrowed largely, without acknowledgment, from Engliſh writers; and who is almoſt as liberal in his invectives againſt them, as he is in his plagiariſms from them. The Abbé Delille, in the notes to this Canto, confeſſes his obligations to ſeveral of our poets, particularly to Denham, Pope, and Thomſon; and he quotes Goldſmith's beautiful verſes on the village preacher, from which he has borrowed (but borrowed like a poet) ſeveral ſtrokes in his delightful picture of a virtuous clergyman.

In the beginning of the ſecond Canto, he compares his own fortune with that of Virgil, who, in the midſt of the civil wars and proſcriptions of Rome, exerted his genius to inſpire his countrymen with a reliſh for the uſeful pleaſures, and paçific occupations of agriculture.

" Comme lui je n'eus point un champ de mes ayeux
Et le peu que j'avois je l'abandonne aux Dieux,
Mais comme lui fuyant les diſcordes civiles,
J'eçhappe dans les bois au tumulte des villes,

Et

Et content de former quelques ruſtiques ſons
A nos cultivateurs je dicte des leçons,
Vous donc qui prétendiez, profanant ma retraite,
En intrigant de'etat transformer un poete,
Epargnez à ma muſe un regard indiſcret;
De ſon heureux loiſir reſpectez le ſecret,
Auguſte triomphant pour Virgile fut juſte,
J'imitai le poëte, imitez donc Auguſte,
Et laiſſez moi ſans nom, ſans fortune, et ſans fers,
Rêver au bruit des eaux, de la lyre et des vers."

Theſe alluſions to the misfortunes of the poet, and of his oppreſſed country, will be read with great intereſt by poſterity, long after the names of the obſcure ruffians, who were then the tyrants of France, are forgotten; when no impreſſion of the events of our age ſhall remain on mens' minds, but horror at their atrocity, and wonder that there ſhould exiſt beings in human ſhape ſo depraved as to admire, or ſo impudent as to applaud them. Another beautiful paſſage follows, on the ſame ſubject, from which we ſhall only extract a few lines.

" Trop courte illuſion! délices chimériques!
De mon triſte pays les troubles politiques,
M'ont laiſſé pour tout bien mes agreſtes pipeaux,
Adieu mes fleurs! adieu mes fruits et mes troupeaux!"

The third Canto exhibits one of the greateſt victories of the genius of the poet, over the difficulty of his ſubject, that Poetry has to boaſt. Mineralogy and Botany are ſciences that ſeem to us to have no kindred with Poetry; and the greater part of modern attempts to clothe them with the ornaments of Poetry, have only ſerved to confirm our opinion. The authors of ſuch attempts have generally been compelled to hide the natural dryneſs of their ſubject under extravagant fictions and inflated ſtyle. As an example of the power of taſte to ſurmount theſe obſtacles, this Canto of the French Georgics will always be an object of admiration. But we muſt be excuſed if we confeſs our doubts, whether the pleaſure conveyed be at all proportioned to the difficulties conquered, or the ſkill exerted. The majority of readers to whom poetry muſt be addreſſed, will always derive pleaſure from deſcriptions which recal to their fancy Nature, as they themſelves have obſerved it. But they will never receive the ſame delight from the moſt ingenious deſcription of Nature, as it is analyzed and diſſected by the naturaliſt. Such a deſcription may indeed be admired for its ſkill, but it will generally excite more wonder than pleaſure. It awakens no recollections, it retraces no images

images formerly impreſſed, it is connected with no feelings, it rouſes no powerful ſympathies, it appears only to the comparatively cold and languid paſſion of curioſity, it touches none of thoſe ſprings of the human heart by which warm intereſt is excited, or exquiſite pleaſure is conveyed. The nature of the unlearned (if we may ſo ſpeak) is connected with the ſcenes of youth, with the ſports of fancy, with all our moſt delightful feelings and recollections. But the nature of the learned, an inhabitant of the colder world of ſcience, has no alliance with the feelings or purſuits of ordinary men. She borrows no gaiety from the remembrance of youth; ſhe does not preſent to us the theatre on which our powers and affections were firſt unfolded. No tender recollection makes her intereſting, no terrific images render her grand. Nature, as ſhe is viewed by the chemiſt and the mineralogiſt, is too minute for ſublimity, and too regular for beauty. She impoſes on the obſerver an inveſtigation too toilſome for the indolent pleaſures of imagination. Whoever doubts the juſtneſs of theſe obſervations, has only to compare thoſe paſſages of the French Georgics, which paint the common ſcenery of nature, with thoſe perhaps ſtill more highly finiſhed paſſages, which deſcribe the appearances diſcovered to us by phyſical ſcience. We ſhall be much deceived, if that compariſon alone be not ſufficient to ſatisfy him, that the paſſion for ſcientific poetry is one of the ſymptoms of that peculiar ſpecies of corrupted taſte which characterizes a ſpeculative age. Many paſſages of this third Canto are of the higheſt beauty. The diſcovery of Herculaneum, and the invocation to the ſea, are admirable. The panegyric on Buffon is magnificent, though we are convinced that geologiſts will not agree with the author, in the commendation which he laviſhes on the ſublime chimeras of that eloquent writer.

The great revolutions of which our globe bears the marks, ſuggeſt grand ideas of antiquity to the mind, which are moſt happily expreſſed in the following couplet:

" Vers l'antique chaos notre ame eſt repouſſée,
Et des ſiecles ſans fin peſent ſur la penſée."

Whoever does not immediately feel the power of the ſecond line, is incapable and unworthy of having its excellence ſhown to him by criticiſm. The Abbé Delille is not one of thoſe obſervers of nature, who admire every thing in the univerſe but the Eternal Wiſdom which formed it.

" Et vous, vous y venez d'un œil obſervateur,
Admirer dans ſes plans l'eternel createur!"

In

In this Canto, he again pathetically alludes to the ſad fate of his country.

" Ainſi quand des excès, ſuivis d'excès nouveaux,
D'un état par degrés ont préparés les maux,
De malheur en malheur ſa chute ſe conſomme ;
Tyr n'eſt plus, Thèbes meurt, et les yeux cherchent Rome !
O France ! O ma patrie ! O ſejour de douleurs !
Mes yeux à ces penſers ſe ſont mouillés de pleurs !"

The fourth Canto, which, in our opinion, is the moſt perfect part of this admirable poem, contains the rules of rural poetry. It is ſo full of excellence, that we are embarraſſed in our ſelection by the variety of beauties. Every where the precepts are delivered, not with the coldneſs of a critic, but with the ſpirit and ſplendour of a poet. Every where the author proves his right to " teach others", by the excellence of his own compoſition. The deſcription of the magnificent ſcenery of the tropical climates, rivals the majeſty of thoſe ſcenes which it paints.

The deſcriptions of Arabian and African deſerts, and of an Arctic winter, which follow, are equally diſtinguiſhed by animation and grandeur. In his pictures of theſe ſublime ſcenes, the Abbé Delille frequently riſes to a happy boldneſs of expreſſion, which we could ſcarcely ſuppoſe either to be attainable by the feebleneſs of the French language, or to be tolerated by the timid correctneſs of French criticiſm. The following paſſage diſcloſes to us the ſecret by which the great maſters of deſcriptive poetry have imparted to their pictures of nature, a higher intereſt than the deſcription of mere inanimate objects can ever poſſeſs.

" Mais n'allez pas non plus toujours peindre et décrire,
Dans l'art d'intéreſſer conſiſte l'art d'ecrire,
Souvent dans vos tableaux placez des ſpectateurs ;
Sur la ſcène des champs amenez des acteurs ;
Cet art de l'intérêt eſt la ſource feconde.
Oui l'homme aux yeux de l'homme eſt l'ornement du monde.
Les lieux les plus rians ſans lui nous touchent peu,
C'eſt un temple déſert qui demande ſon dieu.
Avec lui mouvement, plaiſir, gaîté, culture,
Tout renaît, tout revit ; ainſi qu'à la nature
La preſence de l'homme eſt neceſſaire aux arts.
C'eſt lui dans vos tableaux que cherchent nos regards.
Peuplez donc ces coteaux le jeunes vendangeuſes,
Ces vallons de bergers, et ces eaux de baigneuſes,
Qui timides a peine oſant aux flots diſcrets
Confier le tréſor de leur charmes ſecrets,

Semblent

Semblent en treſſaillant dans leurs frayeurs extrêmes
Craindre leurs propres yeux et rougir d'elles-mêmes;
Tandis que les ſuivant ſous le criſtal de l'eau
Un faune du feuillage entr'ouvre le rideau."

* Vain all the labours of deſcriptive art,
Unleſs your glowing pictures warm the heart;
As figures animate your landſcape green,
Let men, let women fill your country ſcene.
Yes, it is man that intereſts man, the moſt,
Chief ornament of earth! creation's boaſt!
Where man is not, the poet only makes
A ſplendid temple, which its God forſakes.
But with him motion, joy, and pleaſure live,
Without him languiſh, and with him revive.
Upon the mountain's brow, and on the plain,
We ſeek the ſhepherd, or the harveſt train,
And in the valley's cloſe ſequeſter'd ſcene,
Where runs the ſtream along its margin green,
Let gentle nymphs their naked charms confide,
Timid and bluſhing, to th' embracing tide;
Curtain'd by pendant foliage, as they lave,
But half conceal'd beneath the cryſtal wave.

Our limits will not allow us to indulge our taſte in printing ſuch large extracts from this admirable Poem as we ſhould be inclined to make; nor indeed are large extracts very neceſſary from a work that muſt ſoon be in the hands of every man of taſte. But there are two paſſages towards the concluſion, of ſuch exquiſite elegance, that, notwithſtanding their length, we cannot refrain from quoting them.

" Il eſt d'autres ſecrets; quelquefois à nos yeux
D'aimable ſouvenirs embelliſſent les lieux.
J'aimé en vos vers ce riche et brillant payſage
Mais ſi vous ajoutez;—" là de mon prémier age
Coulerent les momens; la je ſentis s'ouvrir
Mes yeux à la lumière et mon cœur a plaiſir."
Alors vous reveillez un ſouvenir que j'aimé
Alors mon cœur révole au moment ou moi-même,
J'ai revu les beaux lieux qui m'ont donné le jour,
O Champs de la Limagne! O fortuné ſejour!

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* A friend of the writer of this article has attempted a tranſlation of the above paſſage, as well as of the others which we have ſelected for inſertion. Theſe tranſlations are now publiſhed, with no hope more ambitious than that of giving ſome faint idea of the beauty of the original, to thoſe who are not familiarly converſant with the French language.

Hélas,

Hélas, j'y révolois après vingt ans d'abſence:
A peine le Mont-d'or, levant ſon front immenſe,
Dans un lointain obſcur apparut a mes yeux
Tout mon cœur treſſaillit; et la beauté des lieux
Et les riches côteaux, et la plaine riante,
Mes yeux ne voyoient rien; mon ame impatiente
Des rapides courſiers accuſant la lenteur
Appeloit, imploroit ce lieu cher à mon cœur.
Je le vis; je ſentis une joie inconnue
J'allois, J'errois, partout ou je portois la vue
En foule s'élévoient des ſouvenirs charmans.
Voici l'arbre témoin de mes amuſemens:
C'eſt ici que Zephir de ſa jalouſe haleine
Effacoit mes palais deſſinés ſur l'arêne:
C'eſt la que le caillou lancé dans le ruiſſeau
Gliſſoit, ſautoit, gliſſoit, et ſautoit de nouveau.
Un rien m'intéreſſoit. Mais avec quelle ivreſſe
J'embraſſois, je baignois de larmes de tendreſſe,
Le vieillard qui jadis guida mes pas tremblans
La femme dont le lait nourrit mes premiers ans,
Et le ſage paſteur qui forma mon enfance!
Souvent je m'écriois: témoins de ma naiſſance
Témoins de mes beaux jours, de mes premiers deſirs,
Beaux lieux! qu'avez vous fait de mes premiers plaiſirs?
Mais loin de mon ſujet ce doux ſujet m'entraine.
Vous donc peintres des champs animez chaque ſcene
Préſentez nous au lieu d'un ſite inanimé,
Les lieux que l'on aima, ceux ou l'on fut aimé.
D'autres fois du contraſte eſſayant la puiſſance
Des aſiles du vice a ceux de l'innocence
Oppoſez les tableaux terribles ou touchans,
Et des maux de la ville embelliſſez les champs.
Du haut de ces côteaux d'ou Paris nous découvre
Ses temples, ſes palais, ſes domes, et ſon Louvre,
Sur ces grands monumens arretant vos regards,
Là regnent dites vous l'opulence et les arts!
Là le ciſeau divin, la céleſte harmonie,
Les écrits immortels ou s'empreint le génie
Amuſent noblement la reine des cités.
Mais bientôt oubliant ſes trompeuſes beautés
Là regnent, direz vous, l'orgueil et la baſſeſſe,
Les maux de la miſère et ceux de la richeſſe:
Là ſans ceſſe attirés des bouts de l'univers
Fermentent à la fois tous les vices divers;
Là ſombre et dédaignant les plaiſirs légitimes,
Là degout mene au vice, et l'ennui veut des crimes;
Là le noir ſuicide égarant ſa raiſon
Aiguiſe le poignard et verſe le poiſon:
Là regne des Laïs la cohorte effrenée,
Honte du célibat, fléau de l'hymenée.

La

La dans les murs infects, aſiles dévorans
La charité cruelle entaſſe les mourans:
La des fripons gagés ſurveillent leurs complices,
Et le repôs public eſt fondé ſur des vices:
La le pale joueur, dans ſon antre infernal
D'un bras déſeſperé lance le dé fatal.
Que d'enfans au berceau delaiſſés par leur mère!
Combien n'ont jamais vu le ſourire d'un père!
Que de crimes cachés! Que d'obſcures douleurs!
Combien coule de ſang! Combien coulent de pleurs!"

But well the pencil paints, when to our eyes
It bids fair ſcenes of pleaſures paſt ariſe;
I love the landſcape which your verſe pourtrays;
But when you add, "Here paſs'd my early days,
Here op'd my eyes to light, my heart to joy,
Theſe were my haunts, a gay and careleſs boy!"
Then fancy gives me back thy fields Auvergne,
Bids me thy awful brow, Mont D'or, diſcern;
As after twice ten years of abſence paſt,
Half veil'd in ſhadowy clouds I ſaw thee laſt,
With rapture ſaw again each well-known ſcene,
The wooded hills! the vales of ſmiling green!
Though ſcarce obſerv'd, for my impatient ſoul
Outruns my courſers to the wiſh'd-for goal.
I ſaw it! and a joy, unknown before,
Swells at my heart; I run each object o'er,
I wander long, where'er I turn my eyes
A croud of tender recollections riſe.
There is the tree, beneath whoſe ample ſhade
I oft have ſeen by breath of zephyrs fade,
With no ſmall grief, my palaces of ſand;
And there along the ſtream my little hand
Has often hurl'd the pebble, ſmooth and round,
To ſee it bound, now glide, and now rebound,
Skimming the ſurface of the glaſſy tide,
While I exulting ſtood, and watch'd beſide.
But with what language ſhall I ſeek t'impart
The joy I felt, when, claſping to my heart,
Diſſolv'd in tears, her, on whoſe tender breaſt
My infant frame was nouriſh'd and careſs'd;
And him, the good old man! who us'd to guide
My infant ſteps when tott'ring by his ſide.
When, to my eager ſight, at laſt appears
The reverend paſtor of my early years,
Impaſſion'd, I exclaim, "Scenes of my birth,
My firſt deſires, my hours of thoughtleſs mirth!
Oh! tell me, beauteous ſcenes, where ſhall I find
Thoſe dear, firſt pleaſures of my youthful mind?"
No more—theſe tender thoughts bear me aſide,
But to my ſubject now my pen I guide.

Ye, who would ſing of country life, muſt give
Not only ſcenes where Trees and Cattle live,
But thoſe where you have lov'd and been belov'd;
'Tis with ſuch painting that the ſoul is mov'd.
In pow'rful contraſt, and in colours bold,
The ways of virtue and of vice unfold,
In terrible or touching pictures prove
The town how tainted! and how pure the grove!
When firſt imperial Paris we ſurvey,
Bright'ning the ſplendour of meridian day,
As from her circling hills we wond'ring gaze,
The mind at once inſtinctive homage pays.
" Oh! here," we cry, " reign opulence and arts,
And all the charms that poliſh'd life imparts;
Here th' immortal works of genius ſhine,
Paintings and ſculpture! and the ſong divine!"
But, ah! too ſoon theſe purple viſions fade,
And thou, the queen of cities, wrapt in ſhade!
For here, alas! do we not alſo find
How pride and meanneſs taint alike the mind?
How here, from the wide earth's remoteſt bound,
Compreſs'd, fermenting, every vice is found?
While mere ſatiety demands new crimes,
And on from vice to vice faſtidious climbs.
Here too, at once licentious and uncouth,
The bane of marriage, and the ſcourge of youth,
What ſhameleſs bands of proſtitutes are ſeen!
Of hearts ferocious, and unlovely mien:
Here Mercy's ſelf like Miſery appears,
And cruel Charity her priſons rears:
Where foul contagion reigns in dreadful ſway,
And gaſping victims heap the loathſome way:
Here Suicide in gloomy madneſs lours,
Sharpens the dagger, or the poiſon pours.
See the pale Gameſter in his midnight cave,
Hurling the fatal *die*, deſpairing rave.
How many piteous plaints our ears aſſail,
From babes forſaken, who inceſſant wail.
How much obſcure diſtreſs! and ſecret guilt!
How many tears are ſhed! what blood is ſpilt!

Nothing can be more happy than the two examples which the author has choſen to illuſtrate his precepts in this delightful paſſage. They have afforded him an opportunity of diſplaying the verſatility of his genius. In delivering rules, he is clear and inſtructive; plain without negligence, and preciſe without pedantry or harſhneſs. In the deſcription of his viſit to the place of his birth, his verſes have all the ſoftneſs and ſimplicity of thoſe ſentiments, from which they ſeem ſpontaneouſly and artleſsly to flow. On the firſt glance of the

the magnificence of Paris, he riſes to a more ſwelling harmony, and indulges in a luxury of language, ſuited to the grandeur and pomp of that proud capital. But when he drags to light the vice and miſery which are hid beneath that fallacious magnificence, he arms himſelf with all the authority and ſeverity of moral indignation, and pours forth his honeſt invectives againſt corruption and crimes, with all the vigour and fervour of ſatire. In the courſe of two pages, he paſſes from the elegance and tenderneſs of Virgil to the terrible majeſty of Juvenal. Yet ſuch is the artful eaſe of his tranſitions, ſo ſoft are the bands by which all theſe apparently incongruous ideas are linked together, that the mind, without effort or difficulty, paſſes from one ſubject to another, which ſeems the moſt remote; from the rules of deſcriptive poetry, to the feelings of the poet when he reviſits the place of his birth; from tenderneſs to ſatire; from the beauties of the country to the vices of the town. More ſweet deſcription of the charms of nature, or more poignant invective againſt the crimes of men, is ſcarcely to be found in poetry.

M. l'Abbé Delille has imitated, in this Canto, an exquiſite paſſage of Horace, of which we ſhall ſubjoin the original and the imitations, both by this author and Boileau, that it may be ſeen how gracefully the Abbé Delille can copy Horace, and how far he has ſurpaſſed one of the greateſt of French poets.

O rus, quando te aſpiciam, quandoque licebit
Nunc veterum libris, nunc ſomno et inertibus horis,
Ducere ſolicitæ jucunda oblivia vitæ,
Obliturque meorum, obliviſcendus et illis.

O fortuné ſejour! O champs aimés des cieux
Que pour jamais foulant vos pres delicieux,
Ne puis-je ici fixer ma courſe vagabonde,
Et connu de vous ſeuls, oublier tout le monde. BOILEAU.

" Hélas! pourquoi faut'il que celui dont les chants
Enſeignent l'art d'orner et d'habiter les champs,
Ne puiſſe encore jouir des objects qu'il adore!
O champs! O mes amis quand vous verrai-je encore.
Quand pourrai-je tantôt goûtant un doux ſommeil,
Et de bons vieux auteurs amuſant mon réveil.
Tantôt ornant ſans art mes ruſtiques démeures,
Tantôt laiſſant couler mes indolentes heures;
Boire l'heureux oubli des ſoins tumultueux,
Ignorer les humains, et vivre ignoré d'eux." DELILLE.

Ah! why in vain the muſe has lent her pow'r,
To make me fondly love my native bow'r;
Taught me to ornament its various ſcene,
To taſte with bliſs the rural life ſerene.

Oh, fields for ever dear! Oh, friends belov'd!
From you my heart at leaſt has never rov'd.
Ah! when ſhall I, no longer doom'd to roam,
Behold once more my fields, my friends, my home?
No cares tumultuous in my peaceful breaſt,
When waked each morn from ſweet refreſhing reſt:
To add ſome flow'r, ſome ſhrub, of brighter green,
In artleſs taſte, to deck the ruſtic ſcene;
Or idly wander o'er the various page,
Of ſome pure claſſic, or ſome antique ſage;
Or eat my frugal meal, or ſip my bowl,
Nor heed the lazy hours that o'er me roll;
Or ſeek a choſen few, or muſe alone,
The world unheeding, by the world unknown.

The Poem, after an addreſs to Virgil, of almoſt Virgilian elegance, concludes with the following verſes:

" Ainſi ſeul, a l'abri de mes rochers déſerts,
Tandis que la diſcorde ébranloit l'univers,
Heureux je célébrois d'une voix libre et pure,
L'humanité, les champs, les arts et la nature.
Veuillent les Dieux ſourire à mes champêtres ſons!
Et moi, puiſſe-je encore pour prix de mes léçons
Compter quelques printemps; et dans les champs que j'aime
Vivre pour mes amis, mes livres et moi-même."

While Diſcord ſhook the trembling world around,
Beneath my native rocks I ſhelter found;
And tho' the wide horizon round me lour'd,
With voice ſtill free, my moral ſtrain I pour'd.
Of virtue, nature, country life, I ſung,
And happy o'er my theme enamour'd hung.
Oh! may the gods my ruſtic notes approve,
And 'midſt thoſe ſcenes, which I ſo fondly love,
Grant to my age, ere this frail being ends,
Some few returning ſprings, my books, my friends.

We riſe from the peruſal of this work with too much gratitude for the delight which it has afforded us, not to wiſh moſt heartily that the modeſt prayer of the illuſtrious author may be granted, and that he may long enjoy and celebrate thoſe pleaſures, which are ſo well ſuited to his pure and elegant mind. Every lover of literature muſt join with us in the wiſh, that his age may not be embittered by the care of ſubſiſtence. There ſeems to be no impropriety in taking this opportunity to remind the public, that this poet is one of the moſt intereſting victims of the French Revolution. Robbed of his whole fortune by that terrible event, he has ſince ſteadily reſiſted every temptation to return to France, which the oppreſſors of his country could hold out to him, though

they

they have tried to ſhake his honour by offers, which it requires great firmneſs in an exile, ſpoiled of his all, to reſiſt. His friends have undertaken to procure him ſuch relief, as he might honourably accept, by the publication of a magnificent edition of his "Gardens," greatly enlarged by himſelf, which they have circulated propoſals to print by ſubſcription; and we truſt that they will not be diſappointed in their reliance on the generoſity of the Engliſh nation, which will not be inſenſible to the claims of a poverty, voluntarily embraced for the ſake of honour; nor deaf to the united voice of genius, virtue, and glory, who are joint ſuppliants to our national munificence, in behalf of this illuſtrious poet. We ought to add, that the concluſion of this Poem originally conſiſted of a highly finiſhed picture of the miſeries of France under her various revolutionary tyrannies, from Mirabeau to Bonaparte. The French government ſuppreſſed this beautiful paſſage, and it is now expected to form a ſtriking part of the Poem, to be publiſhed by the Abbé Delille, under the title of *Le Malheur et Le Pitié*; which is ſaid, by thoſe who have heard parts of it recited, to be the moſt affecting deſcription ever given, of the miſeries of the greateſt convulſion that has been known to fill the world with ſufferings and with ſorrows.

ART. III. *Sermons preached to a Country Congregation: to which are added, a few Hints for Sermons; intended chiefly for the Uſe of the younger Clergy. By William Gilpin, Prebendary of Saliſbury, and Vicar of Boldre, in New Foreſt.* 8vo. 438 pp. 6s. Cadell and Davies.

FEW theological writers have more completely poſſeſſed the art of producing uſeful works than Mr. Gilpin, whoſe "Lectures on the Catechiſm," and "Expoſition of the New Teſtament," are in the hands of every Engliſh reader who delights in ſacred knowledge. We ſee with pain that, in the opening of his very judicious and manly Dedication to Sir John Mitford, he deſcribes himſelf as not likely ever again "to ſpeak from his pulpit." This apprehenſion, however, has occaſioned the preſent publication; and ſo far the public is benefitted by it.

In a ſhort and well-written Preface, Mr. G. throws out ſome very beneficial hints, on the mode of writing ſermons for ſuch congregations as he mentions in his title-page. Theſe we ſhall inſert, with our unqualified approbation.

"When

"When we write a *treatiſe*, we conſider the ſubject throughout. We ſtrengthen it with arguments—we clear it of objections—we enter into details—and, in ſhort, we leave nothing unſaid that properly appertains to the ſubject. Much prefatorial matter alſo may ariſe, before we begin the diſcourſe.

"But in the conſtruction of a *ſermon*, perhaps a different mode of compoſition may, in general, be more eligible—at leaſt, where a country congregation only is addreſſed on a common ſubject.

"In the firſt place, though a ſhort opening of a text may often be neceſſary, there ſeems to be no occaſion for a long preface. Whatever appertains immediately to the diſcourſe, had better perhaps be introduced into the body of it. If it do not immediately belong to the diſcourſe, it might as well be omitted. At leaſt, if it be not perfectly appoſite, it takes off the firſt edge of attention from an audience, which will not perhaps ſo readily be reſtored.

"A few eaſy diviſions in diſcuſſing a ſubject ſeem uſeful. Some divines think it better to melt all together. But a few heads, I think, are a kind of land-marks, which prevent the confuſion of running one part into another. They are alſo heads of reference, which bring a ſubject more eaſily to the memory.

"In proving a point before a common congregation, it ſeems unneceſſary to produce all the arguments that may be uſed. Such as are moſt forcible, are enough. Many will labour a point ſo much, and throw ſo many different lights upon it, that, like an object ſeen in a multiplying glaſs, it will be confuſed rather than enlightened. The common people cannot ſeparate a chain of arguments. They loſe one in another.——And, in the arguments you uſe, if you dwell only on the moſt prominent parts, you may make an impreſſion, which a long detail, though equally good in its kind, cannot do.——In ſhort, it ſeems to be one of the preacher's great points to draw his ſubject into ſo compact a form, that his congregation may have a complete view of the *whole*.

"An illuſtration may ſometimes not only explain a point, but have the weight of an argument with ſome hearers; at leaſt, it is a vehicle which makes advice the better remembered.

"With regard to language, if you avoid vulgarity, and low ideas, it cannot be too eaſy. Long ſentences are apt to produce confuſion. Shorten them as much as you can, and have an eye chiefly to perſpicuity and eaſe.

"Sermons, conſtructed on the plan here deſcribed, the author hath thought, from long experience, to be the moſt uſeful in a country congregation. Some preachers have the power of faſtening the attention of a congregation for more than an hour together. He certainly ſhould not wiſh to check ſuch preachers: but with numbers, it may be feared, ſuch attempts will be very feeble. In general, perhaps half that time is as long as a country congregation can be brought to attend. At leaſt, as much may be ſaid in that time as they can well carry off." P. vi.

The Sermons, according to the author, are not, in general, "more than common pariſh diſcourſes"; but they are of the moſt

moſt judicious and uſeful kind. They are twenty-five in number; and the ſubjects are ſuch as cannot fail to intereſt and inſtruct the generality of readers.

" Serm. I. On the *gradual progreſs* of verbal prophecy.
II. On *typical prophecy*; and particularly on the lifting up of the brazen ſerpent in the wilderneſs.
III. On the liberty of the goſpel.
IV. On the parable of the different talents.
V. On the called and choſen.
VI. Our ſin will find us out.
VII. Character of Balaam.
VIII. Strangers and pilgrims on earth.
IX. See that ye fall not out by the way.
X. What ſhall I do to be ſaved?
XI. On ſpiritual ſtewardſhip.
XII. Promiſe of the life that now is.
XIII. On affliction.
XIV. God's mercies our comfort in affliction.
XV. On the Providence of God.
XVI. On mixing religion with the affairs of life.
XVII. The Lord's cup.
XVIII. On the promiſes of the goſpel.
XIX. On ſelf-examination.
XX. The huſbandman.
XXI. It is finiſhed.
XXII. The hour cometh.
XXIII. Chriſtian joy.
XXIV. The rich man, and Lazarus.
XXV. The peace of God."

Beſides theſe, there are thirty-ſeven of the ſhorter ſketches, which Mr. Gilpin calls Hints for Sermons; and on theſe Hints much may certainly be built by ſound and able divines. From the ſecond diſcourſe we ſhall chiefly make ſelections, as explaining very clearly the ſubject of types, of which Chriſtians in general are extremely ignorant, and thoſe who are fanatical make an extravagant uſe. Types are thus explained and illuſtrated by Mr. G.

" But to render the proof from prophecy yet ſtronger, it pleaſed God to give mankind not only written prophecies, but the prophecy likewiſe of types. A written prophecy differs from a prophecy by a type in this; the one is a prophecy by *words*—the other by *actions*. Thus, for inſtance, the prophet Iſaiah ſpeaking of Chriſt's death, ſays *his ſoul* (that is, his *life*) *ſhall be made an offering for ſin*. This is a prophecy of our Saviour's death in *words*. In another part of ſcripture we read, that Abraham was ordered to ſacrifice his only ſon Iſaac. This was a prophecy of Chriſt's death by an *action*—that is, by a *type*. Again, David prophecying of Chriſt's reſurrection, ſays, *Thou wilt not leave my ſoul in hell* (that is, in the grave) *neither wilt thou ſuffer thy holy*

holy One to see corruption. This is a prophecy in *words.* In another part of scripture we read, that Jonah was swallowed by a great fish, and remained three days and three nights in its belly; and afterwards came to light. This is a prophecy of our Saviour's resurrection by an *action*—that is, by a *type.*" P. 15.

Soon after, the conditions which decide an action to be typical are duly stated.

"We expect, in the first place, that an action, in order to be considered as a type, should be expressly marked, and applied as such by some inspired person. Thus Jonah is expressly applied as a type by our Saviour himself. When the Pharisees asked him for a sign, he tells them he would give them no sign, but the sign of the prophet Jonah. *For as Jonah was three days and three nights in the whale's belly; so shall the son of man be three days, and three nights in the heart of the earth.*

"But, secondly, though an action may not be expressly applied as a type by any inspired person, yet still it may be considered as one, if it stand connected with a number of other actions of a like kind, which are themselves applied as types. Thus we consider the sacrifices, and atoning rites of the Jewish law, as types, or typical prophesies, of our Saviour's atonement for sin; most of them being mentioned as such in the new Testament, particularly in the Epistle to the Hebrews. Yet there are some, which are not mentioned. Thus, for instance, the high-priest's confessing the sins of the people over the scape-goat, which was turned loose into the wilderness, is no where, as I recollect, mentioned as a type: yet it may, notwithstanding, be fairly considered as such, not merely becaufe of its resemblance; but because it stands connected with a number of other actions, which are expressly mentioned as types." P. 17.

The preacher then dwells more particularly on the brazen Serpent, set up by Moses in the Wilderness, as a type of Christ. After dwelling on the circumstances of the type with great clearness, the author applies it finally to the Christian doctrine of atonement.

"But particularly we see the great force which the type of the brazen serpent gives to the grand doctrine of the atonement of Christ; which is, in the opinion of all sober Christians, the most comfortable doctrine that ever was revealed to man.

"But it is mysterious, says the deist.

"Aye, surely; and so is every pile of grass you tread on. But the question is not, whether a thing be mysterious—for all things are mysterious—but whether the history be supported by evidence? The pile of grass appeals to all nature, for its being the work of God; and the truth of Christ's atonement, however mysterious, is supported by evidence equally strong.—It rests on all the evidence that scripture can give—on the prophetic parts of the old Testament, and on the historical and epistolary parts of the new. Indeed it appears to be a doctrine so interwoven with scripture, that he who rejects it must reject scripture

ſcripture alſo. That experiment the deiſt himſelf commonly thinks too hardy. But he rejects it in effect by garbling it.

" This great doctrine is ſupported alſo by the analogy of God's moral government, under which we all act as a kind of redeemers and mediators among each other, in our own little temporal affairs.

" Nor is it a weak argument in favour of this doctrine, when we appeal to our own feelings. We muſt be conſcious, when we look into ourſelves, of ſuch unworthineſs, as muſt entirely diſqualify us for the divine favour, without ſome better introduction than our own. It is an opinion ſtrongly implanted in our nature. Guilt always wiſhes for ſupport." P. 22.

We ſhould object to this paſſage, only the mention of the *Deiſt*, an animal unknown in general to country congregations, and better concealed from their view than exhibited, though it be merely to expoſe him. The fifth Sermon, on " Many are called, but few choſen", is calculated to be eminently uſeful, eſpecially where enthuſiaſts have been endeavouring to circulate their falſe notions of election. The Sermon on Balaam is alſo of a very edifying kind. Their general character is that of clear and ſound inſtruction, conveyed in neat language, but without any attempt at ornament, any further than as illuſtration may convey inſtruction. Of the Hints for Sermons, we cannot give a better idea than by inſerting one of them entire: and for this purpoſe we ſhall ſelect one, wherein the author moſt wiſely and judiciouſly touches a ſubject, on which many modern divines have allowed themſelves to write and to talk, in our opinion, very preſumptuouſly.

" *And theſe ſhall go away into everlaſting puniſhment.*—Matt. xxv. 46.

" The eternity of future puniſhments hath occaſioned much controverſy among divines. Inſtead of taking part with either ſide, I am rather inclined to ſhew the impropriety of bringing the queſtion at all into diſcuſſion.

" In the firſt place, as enquiries of this kind muſt end, as they began, in *uncertainty*, it is *uſeleſs* to diſcuſs them. We can know nothing on the ſubject but from ſcripture, and we ſee ſcripture is not ſo deciſive as to prevent diſputes.

" Secondly, enquiries of this kind argue ſome degree of diſtruſt in providence. God Almighty has declared himſelf in numberleſs paſſages of ſcripture to be a righteous judge—a juſt rewarder, and a juſt puniſher of all our actions. What need we enquire farther? Do we diſtruſt his word?—When a man makes me a promiſe, if I believe him to be an honeſt man, I ſimply take his word. But if I have any doubt, I begin to enquire how he means to perform what he promiſed. Let us not then ſhew ſuch diſtruſt to God. He has aſſured us that he is a righteous judge. Let us therefore depend upon his word, without enquiring into the means he propoſes.

" I would obſerve farther, that the diſcuſſion of ſuch a queſtion appears alſo to have a *bad tendency*. Notwithſtanding all the influence of eternal

eternal puniſhment, vice cannot be kept in awe. Would you then looſen a tie, which does not at all appear too ſtrict? It injures certainly no man to have his fears impreſſed in this caſe; but has rather a good tendency. If it were once fairly eſtabliſhed, that future puniſhments were not eternal, it might ſet the inclinations of many a licentious man at liberty, and open a wide door to ſin. It may, no doubt, be the ſecret wiſh of many to find ſuch a theory right; but I ſuppoſe, in general, the converts to it would be ſuch as wiſhed rather to eaſe their fears, than to cure their infidelity. As theſe therefore will be the chief perſons who will attend to your arguments, I ſhould think it would be of more ſervice to religion, to leave them to their own conjectures. They become nice caſuits for no reaſon but to become ſafe ſinners.

"To theſe conſiderations againſt examining this inſcrutable point, let me add, that it has the appearance of preſumption alſo, and a caſt of irreligion. Far be it from me to mark with thoſe characters many good people, who have taken up this argument. Things appear to different perſons in different lights. I only mention the idea, under which *it ſtrikes me.* God ſeems plainly, for his own wiſe reaſons, to have left this great point uncertain at leaſt—or, if not uncertain, leaning rather towards the poſitive ſide. Whatever his reaſons are, it is not our buſineſs to enquire. We ought to ſhut up all our enquiries with that reverence that is due to the inſcrutable counſels of God.

"To conclude: as the mind of man muſt think, it will naturally fall on this as well as other topics; and every mind will have its own ſentiments. All therefore that I contend for is, that when the ſubject is ſo uncertain, and a miſtake ſo dangerous, we ſhould rather think in private, than run the riſk of miſleading others, in a point which, if proved, might be of dangerous conſequence; and can hardly in any light be of importance.

"The only *real ground* of the enquiry is, to *vindicate the juſtice of God*; but he, whoſe faith is ſo ungrounded, as to ſtand in need of ſo precarious and uncertain a vindication, I fear is in the ſtate of thoſe perſons, who, if they *believe not Moſes and the prophets, neither will they be perſuaded though one roſe from the dead.* If the numberleſs intimations, which God hath given us of his wiſdom and goodneſs in the revelation of his will, have no effect upon them, I ſhould not hope for much good from their being convinced, that future puniſhments are *not eternal.*" P. 397.

On this ſubject, for the very wiſe reaſons here alledged, we do not invite, but, on the contrary, moſt earneſtly deprecate further diſcuſſion; which would be more likely to unſettle many minds, than to improve even a ſingle chriſtian. The weight of Mr. Gilpin's ſuggeſtions, let thoſe in particular eſtimate, who have been prone to indulge in ſuch ſpeculations; and without neceſſity to hazard the publiſhing of their notions, with as much eagerneſs as if Religion itſelf depended on the diſcuſſion.

ART.

ART. IV. *The true Hiſtory of the Conqueſt of Mexico, by Captain Bernal Diaz del Caſtillo, One of the Conquerors. Written in the Year* 1568. *Tranſlated from the original Spaniſh, by Maurice Keatinge, Eſq.* 4to. 514 pp. 1l. 5s. Wright. 1800.

THE original of the work here preſented to the public, has been already reviewed by a critic of no common note: we mean Dr. William Robertſon, the hiſtorian of America. As his opinion coincides with our own, and probably with that of every other reader of the *Hiſtoria Verdadera de la Conqueſte de la Neuve Eſpagna*, we ſhall take the liberty of ſubjoining it. When Bernal Diaz, who had been an adventurer in each of the expeditions to New Spain, and who was the companion of Cortez himſelf in all his battles and perils, "found that neither he himſelf, nor many of his fellow-ſoldiers, were once mentioned by Gomara, but that the fame of all their exploits was aſcribed to Cortez, the gallant veteran laid hold of his pen with indignation, and compoſed his True Hiſtory. It contains a prolix, minute, confuſed narrative of all Cortez's operations, in ſuch a rude, vulgar ſtyle, as might be expected from an illiterate ſoldier. But as he relates tranſactions, of which he was witneſs, and in which he performed a conſiderable part, his account bears all the marks of authenticity, and is accompanied with ſuch a pleaſant *naiveté*, with ſuch intereſting details, with ſuch amuſing vanity, and yet ſo pardonable in an old ſoldier who had been (as he boaſts) in a hundred and nineteen battles, as renders his book one of the moſt ſingular that is to be found in any language." *Robertſon's America, vol.* ii. *p.* 418.

Such is the original of the work now before us. The Engliſh reader, however, who approaches the tranſlation with an idea of finding in it the "prolixity, rudeneſs, and confuſion," obſerved by Dr. Robertſon, will be very agreeably diſappointed. The magic hand of the tranſlator has removed them all, and preſented us, without the moſt trifling deviation from the ſenſe of the original, and without the ſmalleſt diminution of its bewitching *naivetè*, with a clear, comprehenſive, and conſiſtent narrative, as entertaining as it is "ſingular," as inſtructive as it is important.

No violent means have been adopted to effect this beneficial change. The *Hiſtoria Verdadera* conſiſts, if we recollect rightly, of two hundred and twenty chapters; each of which, except the firſt, from the garrulity incident to old age, and eſ-

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ſentially ſo to an old ſoldier, who loves to fight over the battles he has won, begins with a tedious recapitulation of the contents of the preceding, and concludes with a formal anticipation of the ſubject of the following chapter; ſo that the ſtory is, in effect, twice or thrice told. Theſe head and tail pieces have been removed, with equal judgment and ſucceſs; and the work, thus diſencumbered and methodized, is now merely divided into three Parts, which are again ſubdivided into twenty-one Chapters.

We have thought it neceſſary to ſay thus much, becauſe the very ingenious tranſlator, Maurice Keatinge, Eſq. (a gentleman, we underſtand, of rank and fortune in Ireland, and a member of the Imperial Parliament) has not prefixed any notices by way of preface, or otherwiſe; though he certainly might have modeſtly advanced ſome claims to the attention and gratitude of the Engliſh reader.

But it is time to proceed to the tranſlation; and we cannot begin better than with the author's introduction, which contains the motives for writing what he calls, and what we implicitly believe to be, his "True Hiſtory."

"I Bernal Diaz del Caſtillo, regidor of this loyal city of Guatimala, and author of the following moſt true hiſtory, during the time I was writing the ſame, happened to ſee a work compoſed by Franciſco Lopez de Gomara, the elegance of which made me bluſh for the vulgarity of my own, and throw down my pen in deſpair. But when I had read it, I found that the whole was a miſrepreſentation, and alſo that in his extraordinary exaggerations of the numbers of the natives, and of thoſe who were killed in the different battles, his account was utterly unworthy of belief. We never much exceeded four hundred men, and if we had found ſuch numbers bound hand and foot, we could not have put them to death. But the fact was, we had enough to do to protect ourſelves, for I vow to God, and ſay Amen thereto, that we were every day repeating our prayers, and ſupplicating to be delivered from the perils that ſurrounded us." P. iii.

"But why ſhould I waſte paper and ink in the detection of his numerous errors; I will therefore proceed with my relation, for according to what the wiſe ſay, the art and beauty of hiſtorical compoſition is, to write the truth; and proceeding upon this rule, with ſuch embelliſhment and ornament as I ſhall hereafter judge expedient, I will relate and bring into full light the conqueſt of New Spain, and the heroic ſervices of us the true conquerors, who with our ſmall numbers, under the adventurous and brave Captain Hernando Cortes, and with great danger and hardſhips, gained to his Majeſty this rich country; for which ſervice his Majeſty has frequently iſſued his orders that we ſhould be amply rewarded." P. iv.

"The following hiſtory I have brought to its concluſion, in the loyal city of Guatimala, the reſidence of the royal court of audience, on this twenty ſixth of February, in the year of our Lord, one thouſand five hundred and ſeventy two." P. v.

It

It appears that Bernal Diaz left Castille in 1514, and that his first expedition was a predatory one along the coasts of Yucatan: from this part of the narrative we shall give a short extract, because it contains an incident which had some influence on the future conquest of Mexico.

"We filled our casks, and just as we had finished, about fifty Indians dressed in cotton mantles and to all appearance chiefs, approached us, enquiring by signs what we wanted; to which we replied in the same manner, that we came for water, and were returning to our vessels. They then pointed to the East, by way of asking if we came from that quarter, repeating several times the word "Castillan;" after which they invited us to their town, to which we proceeded with them, and arrived at some large, and very well constructed buildings of lime and stone, with figures of serpents and of idols painted upon the walls. When we entered these temples, for such they were, we perceived about one of the altars traces of blood fresh spilled; there were also several idolatrous figures and symbols, all which contributed to impress us with surprise and horror. During this time the Indians behaved peaceably, but collected in great numbers, which put us upon our guard though they appeared only to be attracted by curiosity. A body of natives soon appeared, dressed in very ragged mantles, and each bearing a bundle of dry reeds, which having deposited together, they retired. After them came two bodies of warriors, each commanded by its captain, who drew them up opposite to us; immediately after which, ten priests rushed out of an adjoining temple.—They were dressed in loose robes of white cotton, their long hair was clotted with blood, and matted and twisted together so as to be apparently impossible to be separated; they had in their hands vessels containing fire and aromatics, with which they fumigated us, making signs at the same time, that unless we quitted their Country before the fuel lying by us was consumed, they would put us to death. They then kindled the faggots, and retired without doing any thing more. The warriors however began to make a noise by whistling, sounding their horns, and drums. These formidable preparations made us think it most prudent to retire, which we accordingly did, and regaining our boats on board of which the water casks had been already put, we embarked, and reaching our vessels, proceeded on our voyage." P. 5.

The authors second expedition was to the same coast. It was rather more fortunate than the former. Some gold was collected, the name of the Mexicans was first heard, and the ideas formed of their wealth were more than sufficient to tempt Velasquez, the governor of Cuba, a rapacious and brutal tyrant, to forward a scheme for invading and plundering them.

For this purpose, ships and men were provided, and nothing seemed wanting but a chief. Vasco Porcallo was proposed; but he was a man of quality; and Velasquez wanted a person whom he might retain in a state of dependence on himself; for, though he was greedy of money, he was no less jealous of

of power. It was now that the future conqueror of Mexico first appeared on the stage: his introduction is curious; it is marked by that artifice which distinguishes almost every action of his life, and which every historian but honest Diaz has unaccountably overlooked.

"Just at this time Andres de Duero, secretary to the governor, and Amador de Lares, the Contador of his Majesty in Cuba, made a private proposal to a respectable Hidalgo named Hernando Cortes, a native of Medellin in Estremadura, and son of Martin Cortes de Monroy, and of Catalina Pizarro Altamirano, both, though poor, Hidalgos, and of the good lineages of that province. Hernando Cortes possessed a property in the Island of Cuba, had been twice Alcalde there, and had lately from motives of inclination married a lady named Donna Catalina Suarez Pacheco, daughter of Diego Suarez Pacheco of Avila, and of Maria de Mercaida a Biscayan. This marriage brought much trouble upon Cortes, and he was frequently in confinement by the interference of D. Velasquez. Leaving this to be related more fully by others, I will now however proceed in my narrative of what took place between Cortes and the Secretary and Contador. These two officers, the particular confidential friends of Velasquez, agreed with Cortes to procure by their interest with the governor his appointment to the command of the armament, on condition of his giving them, each, equal parts with himself, in the treasure which should come to his share; for the commission was to be extended no farther than barter and obtaining gold, and not to colonization. This being agreed amongst them, the Secretary and Contador took such measures, praising and recommending Cortes, and vouching for his fidelity, to Velasquez, who had stood as father to him at his marriage, that they succeeded in obtaining the commission for him, which, it being the office of the Secretary to draw it up, was done as the proverb says with very good ink, and fully ratified, according to the wish of Cortes.

"As soon as the appointment was made public, to some it gave satisfaction, and others were displeased at it; and one Sunday, the governor going as usual to mass attended by the most respectable persons of the town and neighbourhood, he placed Hernando Cortes by way of distinction on his right hand; upon which occasion one Cervantes, called the mad, a kind of buffoon, ran before them repeating his absurdities such as, "Huzza for my master Diego, what a captain has he chosen! and how soon he will lose his fleet!" With much of that kind, but all having a malicious tendency. Andres de Duero who was present cuffed him, and bid him be silent, saying he well knew that he repeated what others put in his mouth, but the rogue persevered, adding, that he would quit his old master, and follow the fortunes of Cortes. It was certain that the relations of Velasquez hired him to repeat those things under the colour of folly, and to alarm the governor; but all he said turned out literally true.

"Cortes immediately on his appointment proceeded with the greatest activity in making his preparations; he also dressed and appeared

peared in much greater ſtate as to his own perſon than before; wearing a plume of feathers, and a gold medal in his cap, which ornaments became him very well. His funds were very inadequate to this expence, for he was much indebted and diſtreſſed, although he had a good eſtate; being very extravagant, both as to himſelf and the dreſs and ſtate of his wife; but certain merchants, his friends, named Jaime or Jeronymo Tria, and Pedro de Xeres, perceiving that he was riſing in the world, and fortune likely to favour him, advanced him four thouſand crowns in money, and merchandizes alſo, upon his property. With this, he cauſed to be made a ſtandard of gold and velvet, with the royal arms and a croſs embroidered thereon, and a latin motto, the meaning of which was, "Brothers follow this holy croſs with true faith, for with it we ſhall conquer." P. 25.

Velaſquez inſtantly repented of what he had done, and took many extraordinary ſteps to deprive Cortes of his command. He had to do, however, with a man ſuperior to him in his own arts, and was conſtantly baffled. Omitting theſe, we ſhall proceed to Cozumel, where Diaz had formerly touched. Here, ſays the author,

"Cortes now ſent for me and a Biſcayan named Martin Ramos, in order to queſtion us as to our opinions of the meaning of the word "Caſtillan," ſo frequently repeated by the Indians of Cotoche, when we came with Captain Hernandez de Cordova; adding that he was convinced that it muſt allude to ſome Spaniards in that country: for which reaſon, he queſtioned the native chiefs upon the ſubject. They all anſwered in the affirmative, and certain Indian merchants then in Cozumel aſſured us that they had ſpoken to them a few days before. Cortes was anxious to obtain their releaſe, and being informed that compenſation would be expected, he amply provided his meſſengers for the purpoſe. By theſe perſons he ſent letters to them, and he ordered for this ſervice two light veſſels, with twenty croſsbow-men and muſketeers under the command of Diego de Ordas. One ſhip was to remain at the point of Cotoche for eight days, while the meſſengers went and returned, and the ſecond was to bring the report to Cortes how the buſineſs proceeded.

"The places where the Spaniards were ſaid to reſide, were diſtant from the point of Cotoche only about four leagues. The letter which Cortes ſent was as follows, "Gentlemen and brothers; here in Cozumel I have been informed that you are detained priſoners by a cacique: I requeſt as a favour that you will forthwith join me. I ſend a ſhip and ſoldiers, with whatever is neceſſary for your ranſom; they have orders to wait eight days, but come with all diſpatch to me, from whom you ſhall receive every aſſiſtance and protection. I am here with eleven ſhips and five hundred ſoldiers, with which I will, with the aſſiſtance of God, proceed to Tabaſco, Pontonchan, &c. &c." P. 34.

This letter, which originated in the General's own ſagacity, procured him a Spaniſh priſoner, Jerome de Aguilar, who ſpoke

ſpoke the language of the country, and was of ſingular ſervice to him in his warfare along the coaſt, when he loſt ſeveral of his men; and was indebted for his perſonal ſafety to the terror of the Indians at the ſight of his horſes, animals which they could not comprehend.

In the laſt ſtruggle numbers of the Spaniards were wounded, but only two killed; while more than eight hundred of the Indians lay dead on the field. This great diſparity the Spaniſh hiſtorians aſcribe to the appearance of St. Jago on a white horſe; and it is amuſing to obſerve the embarraſſment of the old ſoldier on the occaſion. His ſuperſtition and his veracity are at variance, and it is not without a ſtruggle that the latter prevails.

"In his account of this action Gomara ſays, that previous to the arrival of the main body of cavalry under Cortes, Franciſco de Morla appeared in the field upon a grey dappled horſe, and that it was one of the holy apoſtles, St. Peter or St. Jago, diſguiſed under his perſon. I ſay, that all our works and victories are guided by the hand of our Lord Jeſus Chriſt, and that in this battle, there were ſo many enemies to every one of us, that they could have buried us under the duſt they could have held in their hands, but that the great mercy of God aided us throughout. What Gomara aſſerts might be the caſe, and I, ſinner as I am, was not worthy to be permitted to ſee it. What I did ſee was, Franciſco de Morla riding in company with Cortes and the reſt upon a cheſnut horſe, and that circumſtance, and all the others of that day appear to me at this moment that I am writing, as if actually paſſing in the view of theſe ſinful eyes. But although I, unworthy ſinner that I am, was unfit to behold either of thoſe holy apoſtles, upwards of four hundred of us were preſent, let their teſtimony be taken. Let enquiry alſo be made how it happened, that when the town was founded on that ſpot, it was not named after one or other of thoſe holy apoſtles, and called St. Jago de la Vitoria, or St. Pedro de la Vitoria, as it was Santa Maria, and a church erected and dedicated to one of thoſe holy ſaints. Very bad chriſtians were we indeed, according to the account of Gomara, who when God ſent us his apoſtles to fight at our head, did not every day after acknowledge and return thanks for ſo great a mercy! Would to heaven that it were ſo, but until I read the chronicle of Gomara I never heard of it, nor was it ever mentioned amongſt the conquerors who were then preſent." P. 47.

Though St. James, however, did not appear on the day of battle, a perſon was deſtined to be brought forward on the ſucceeding one, who had a material influence on the deſtiny of America; this was the "excellent Donna Marina," as the author calls her, a woman born for the deſtruction of her country. She was a Mexican, who ſpeedily acquired the Spaniſh language, and being married to Cortes, to whom ſhe was extremely attached, became interpreter to the army, and facilitated the downfal of a mighty empire.

"On

" On the enſuing day, an altar being built and the crucifix erected, the town of Tabaſco changed its name for that of Santa Maria de la Vitoria. The twenty Indian women who had been brought to us, were upon this occaſion baptized, the Rev. Father Bartholome de Olmedo preaching to them many good things touching our holy faith. Donna Marina, the principal of them, was a woman of high rank, which indeed ſhe ſhewed in her appearance; and theſe were the firſt chriſtian women in New Spain." P. 50.

The reader may ſmile, or ſhudder, at the abſurdity of the " good things" there preached to a number of trembling captives, ignorant of was what ſaid; but will do a great injuſtice to Olmedo, if he confounds him in his mind with ſuch characters as the blood-ſtained prieſt who accompanied the ferocious Pizarro. Olmedo was a pious, rational, and benevolent man; the conſtant and intrepid friend of humanity; and, like many of the firſt miſſionaries, an honour and a bleſſing to the people, and the age in which he lived.

Montezuma had been informed of the dreſs, arms, &c. of the Spaniards, by thoſe who had ſeen them in the ſecond expedition to Yucatan; the accounts, however, were neceſſarily ſo vague, that they inſpired him with equal curioſity and terror. When he heard, therefore, that they were again on the coaſt, he ſent ambaſſador after ambaſſador, to collect more genuine information. The firſt interview is thus deſcribed:

" At the appointed time, on the day of the feaſt of the reſurrection, a nobleman named Tendile who was the governor ſpoken of, accompanied by Pitalpitoque afterwards called Ovandillo, and attended by a great train of followers bearing various articles of proviſion, with much reſpect and ceremony, advanced, and made three reverences to Cortes and the ſoldiers who were about him. Cortes went to meet and bid the two chiefs welcome: he then cauſed maſs to be ſaid, after which the tables were placed, and he together with certain of his captains and the two Mexican lords, ſat down to dinner. Their repaſt ended, and having withdrawn together he informed them, that he was the vaſſal of the greateſt prince in the world, who had ſent us thither, to wait upon the king of thoſe countries, whoſe fame had reached him, in order to contract a treaty of peace and amity, and to tell many things to him of the greateſt import to be known. To this Tendile ſomewhat haughtily replied, ſaying, " How is this? You are but juſt arrived, and you talk of ſeeing our monarch: receive this preſent which he ſends you, and it is time enough to think of other things afterwards." He then took out of a cheſt many pieces of gold well wrought, which he preſented to Cortes, together with ten loads of fine mantles of white cotton adorned with plumage; and many other things, which, it being ſo long ago, I do not recollect." P. 55.

These *pieces of gold*, and others which were afterwards brought, had their natural effects on the mind of Cortes. Avarice, of the most sordid and detestable kind, was his ruling and only passion; when, therefore, he found that he had exhausted the presents and the patience of Montezuma, who would admit of no further intercourse, he turned, says Diaz, "to some of us who were present, and said:

"Truly this is a great monarch, and rich: with the permission of God we must see him." To which all the soldiers replied, that they were ready to march. At this moment the bell tolled for the Ave Maria, and all of us fell on our knees, before the holy cross." P. 59.

Marching to Mexico, however, with his small force was still a hopeless event; when it was facilitated by an occurrence, which, in more recent times, and among more civilized people, has frequently involved whole states in one general destruction. The people of Zempoalla, a district on the road to Mexico, had been recently added to the subjects of Montezuma: they now came to Cortes to complain of his tyranny, and to solicit his assistance in shaking off the yoke. This was precisely what that general wanted; he assured them of his protection, and immediately marched into the country, under their guidance.

"Early in the morning we proceeded under the conduct of our friendly Indians, and sent forward to the chief of Cempoal to inform him of our approach. When we came within a league of the place, we were met by twenty principal persons, who presenting Cortes and the cavalry with very odoriferous flowers tied in bunches, told him, that they came with an excuse on the part of their chief, who was so fat and unwieldy that he was not able to come out, but had sent them to invite us to his town. Cortes thanked them, and we proceeded. When we entered, we were surprised with the beauty of the buildings and situations, and the various plantations of trees. All the streets as we passed were filled with men and women, attracted by curiosity. Our advanced guard having gone to the great square, the buildings of which had been lately whitewashed and plastered, in which art these people are very expert, one of our horsemen was so struck with the splendor of their appearance in the sun, that he came back in full speed to Cortes, to tell him that the walls of the houses were of silver. When we came to know the reality we all laughed heartily at him, and used in future to say that every thing that was white, was silver in his eyes. These buildings were appointed for our lodgings, and large apartments assigned to us, which contained the whole; and here the fat cacique, for so I am in future to call him, came to pay his respects to Cortes. They had provided an entertainment for us, with baskets of plums, and bread of maize. We were well pleased with our situation, and named the town Villa Vicioſa; though some called it Seville. Cortes ordered that the soldiers should give no umbrage to the inhabitants, and that we should for that reason remain in our quarters." P. 67.

At

At this place, Cortes put in practice one of those detestable artifices, for which nature had so specially qualified him. Montezuma had sent five noblemen to Zempoalla to collect the taxes; these Cortes commanded the natives to seize, and otherwise ill use; he then ordered it to be proclaimed through the country, that the Zempoallans had renounced all obedience to Montezuma; and when he had thus involved the people in the guilt of rebellion, and secured their assistance, he privately sent for the officers, and asked them,

"as if ignorant of what had happened, what country they belonged to, and why they were kept prisoners. They answered, "That they had been seized by the caciques and people of that town, who were favoured and encouraged in it by him and us." To this Cortes replied, "That he knew nothing of it, and was very sorry for what had happened." He then caused food to be brought to them, and treating them with great kindness, desired that they would go and inform their sovereign how much he wished to be his friend and servant." P. 71.

The success of this notable trick seems to have raised the vanity of Cortes to an extravagant pitch, and called forth all the bad propensities of his mind. He continued, it is true, vigilant, active, and intrepid; but his arrogance, ferocity, and savage thirst of blood, visibly increased from this moment. His first exploit, however, was what Diaz seems to consider as a facetious one.

"The fat cacique now waited on Cortes, to complain of the outrages committed by a garrison of Mexican troops which occupied a town called Cingapacinga, nine leagues distant from the place where we were. After some consideration, Cortes laughing said to those about him, "Gentlemen you see that these people esteem us to be a superior race of beings, let us encourage the prejudice, and impress them with the idea that one of us is enough to drive an army before him. For this purpose I will send old Heredia the Biscayan musketeer, whose fierce and scarred face, great beard, one eye, and lame leg, will terrify them." This man had been a soldier in Italy. Cortes told him when he had got as far as the river to fire a musket as a signal, for he did this only to try how far the credulity of the Indians in our favor would carry them. Heredia being present, he called to the caciques saying, "Go with this Teule, whom I send to kill or make prisoners all your enemies." The caciques set out with their party accordingly, being headed by the old soldier, who went firing his musket before them out of the town. As soon as he arrived at the river he gave the signal, and Cortes sent to stop them, having sufficiently tried their faith, and when they returned he informed them that it was his intention to proceed against their enemies with his whole force." P. 74.

Such was the wanton uſe he made of the credulity of his allies, whoſe blind attachment had already ſnatched him from a lingering death by famine, and ſealed their own deſtruction. In leſs than twenty years after this period, the whole race was annihilated!

(To be continued.)

ART. V. *Thoughts and Details on Scarcity, originally preſented to the Right Hon. William Pitt, in the Month of November, 1795. By the late Right Hon. Edmund Burke.* 8vo. 48 pp. 1s. 6d. Rivingtons, and Hatchard. 1800.

THE thoughts of this venerable politician, on any ſubject, can hardly fail to command our profound reſpect and attention. We ſhall therefore give a more extended account of the preſent work, than can be afforded to other tracts on the *Scarcity*, which ſo abound, as literally to cover our table. We collect from the Preface, by the editor, which is dilated to 16 pages, that Mr. Burke ſtood high, both as a ſcientific and a practical farmer; that he diligently ſtudied agriculture, and the commerce connected with and dependent upon it, as one of the moſt conſiderable branches of political economy; that he was conſulted, with great deference paid to his opinion, by Dr. Adam Smith, in the progreſs of his work on the *Wealth of Nations;* that he ſoon diſtinguiſhed himſelf in Parliament on theſe topics, particularly by his ſupport of the great permanent law for regulating our foreign corn-trade in 1772, and of the repeal of the ſtatutes againſt foreſtallers; and that he availed himſelf of the advantage which his fame throughout Europe afforded him, to enlarge the ſphere of his enquiries into the ſtate of other countries, that he might benefit his own.

Mr. B. intended to mould his "Thoughts and Details" into a more popular ſhape, in a ſeries of letters on rural economics, to his friend Mr. Arthur Young; but his attention was called off from this ſubject by great political concerns, in which he was employed during the ſhort remainder of his active and uſeful life. Some detached fragments of the firſt letter to Mr. Young are inſerted in the Memorial, which had been fairly copied, but probably not examined or corrected.

The editor ſpeaks, with premature contempt, of "a parliamentary charter granted to a company of very worthy and well-meaning perſons," that is, the London Company for the manufacture

manufacture of flour, meal, and bread. Here, as in the following animadverſions upon the late enforcement of the common law againſt foreſtallers, and in the reſt of the Preface, the editor becomes an original author; but as our concern is chiefly with Mr. Burke, we haſten to place before our readers the ſubſtance of his Thoughts, and our own brief remarks upon them.

We are firſt adviſed againſt an indiſcreet tampering with the price of proviſions, eſpecially in the time of ſcarcity. The duty of government is ſaid to be, to furniſh the people with information, and to adminiſter timely coercion; to guide our judgment, and regulate our temper; not to provide for us in our neceſſities, which is beyond its power. Some objections are made to the terms *poor*, and *labouring poor*; but it is ſaid, with a mixture of humour and ſerious truth, that "when the poor riſe to deſtroy the rich, they act as wiſely for their own purpoſes, as when they burn mills, and throw corn into the river, to make bread cheap." P. 3. The expreſſion, "*once happy labourer*," is ſtrongly reprobated; and is, indeed, either a fooliſh or a fraudulent term. The condition of thoſe who labour is affirmed to be, "on the whole, extremely meliorated; if more and better food be any ſtandard of melioration." It is aſſerted, that under all the hardſhips of the year 1795, the labouring people did, either out of their gains, or from charity, fare better than in ſeaſons of common plenty, 50 or 60, or even 44 years ago. That "the rate of wages has not increaſed with the nominal price of proviſions," is denied; that it has fluctuated, is admitted; and that it ought to do ſo, is aſſerted; and it is jocoſely added, that "the *Squires* of Norfolk had *dined*, when they gave it as their opinion, that it might or ought to riſe and fall with the market of proviſions." P. 5. The ſcheme for a regulation of wages by juſtices of the peace is condemned, and perhaps juſtly; but that they have "little or no knowledge of the ſubject," we think is not generally the caſe throughout the kingdom. What follows, however, appears to be ſolid and ſound:

"The vulgar error on this ſubject, ariſes from a total confuſion in the very idea of things widely different in themſelves;—thoſe of convention, and thoſe of judicature. When a contract is making, it is a matter of diſcretion and of intereſt between the parties. In that intercourſe, and in what is to ariſe from it, the parties are the maſters. If they are not completely ſo, they are not free, and therefore their contracts are void. But this freedom has no further extent, when the contract is made; then their diſcretionary powers expire, and a new order of things takes its origin. Then, and not till then, and on a difference between the parties, the office of the judge commences. He cannot dictate the contract. It is his buſineſs to ſee that it be *enforced*;

forced; provided that is not contrary to pre-exiſting laws, or obtained by force or fraud. If he is in any way a maker or regulator of the contract, in ſo much he is diſtinguiſhed from being a judge. But this ſort of confuſed diſtribution of adminiſtrative and judical characters (of which we have already as much as is ſufficient, and a little more) is not the only perplexity of notions and paſſions which trouble us in the preſent hour." P. 8.

The intereſts of the farmer and the labourer are maintained to be the ſame, and their free contracts not to be onerous to either party.

An advance by authority of the price of labour is then ſtrenuouſly combated, even in times and caſes of great diſtreſs. We have reaſon to apprehend, that the diſtreſs of the poor at this *preſent* moment ariſes more from the want of *work*, than of fair wages. Our population (we think) has increaſed, and the food of the poor has been meliorated, within 20 years, faſter than our agricultural produce and our means of employment; and though time, and wiſe proviſions, may furniſh both theſe, yet at preſent we are exceedingly embarraſſed by the want of them. No complaint is now more common before magiſtrates, than this from poor men: "I am able and willing to work, but cannot get employ."

"But what if the rate of hire to the labourer comes far ſhort of his neceſſary ſubſiſtence, and the calamity of the time is ſo great as to threaten actual famine? Is the poor labourer to be abandoned to the flinty heart and griping hand of baſe ſelf-intereſt, ſupported by the ſword of law, eſpecially when there is reaſon to ſuppoſe that the very avarice of farmers themſelves has concurred with the errors of government, to bring famine on the land. In that caſe, my opinion is this: Whenever it happens that a man can claim nothing according to the rules of commerce, and the principles of juſtice, he paſſes out of that department, and comes within the juriſdiction of mercy. In that province the magiſtrate has nothing at all to do: his interference is a violation of the property which it is his office to protect." P. 17.

If this be meant of ſpecial contracts betwixt individual maſters and labourers, we do not object; but if of the poor in general, we diſſent entirely. Surely this is not the principle of our *laws* concerning the relief of the poor; which, with all their imperfections, are much more ſalutary (we think) than clamour often repreſents them; and of which a main object is, to ſecure the poor from the direful effects of any accidental want of charity in their rich neighbours. Thoſe laws (being ſubſtituted for voluntary contributions) deſign and tend, to compel thoſe perſons, who have little or no charity, to contribute ſomething in concurrence with thoſe who have much; though, after all, abundant room will remain for the exerciſe of ſpontaneous and chriſtian mercy.

"The

"The cry of the people in cities and towns," is well ridiculed.

"If any one were to tell them, that they were to give in an account of all the ſtock in their ſhops; that attempts would be made to limit their profits, or raiſe the price of the labouring manufacturers upon them; or recommend to Government, out of a capital from the public revenues, to ſet up a ſhop of the ſame commodities, in order to rival them, and keep them to reaſonable dealing, they would very ſoon ſee the imprudence, injuſtice, and oppreſſion of ſuch a courſe. They would not be miſtaken; but they are of opinion, that agriculture is to be ſubject to other laws, and to be governed by other principles." P. 19.

Some uſeful ſuggeſtions follow, concerning the capitals and the profits of farmers. Then, a general uſe of the drill-culture is approved by Mr. B. as it has been by the Board of Agriculture. We believe, within the laſt five years, this point has been well canvaſſed; and that drilling, in general, is much out of faſhion.

The operation of *market* is conciſely and well deſcribed.

"The balance between conſumption and production makes price. The market ſettles, and alone can ſettle, that price. Market is the meeting and conference of the conſumer and producer, when they naturally diſcover each other's wants. Nobody, I believe, has obſerved with any reflection what market is, without being aſtoniſhed at the truth, the correctneſs, the celerity, the general equity, with which the balance of wants is ſettled. They who wiſh the deſtruction of that balance, and would fain by arbitrary regulation decree, that defective production ſhould not be compenſated by increaſed price, directly lay their axe to the root of production itſelf." P. 25.

The reported deſign of Government, to erect *public granaries* (p. 27) was probably never entertained; at leaſt, we may venture to aſſure ourſelves that it has long been completely abandoned. If ſo, what follows, for ſome pages, need not now arreſt our attention. Of the ſame nature is a long account of the crops in the years 1794 and 1795.

Mr. B. is very averſe from ſtopping the diſtilleries, chiefly becauſe they tend to make hogs'-fleſh cheap at a ſmall expence. But our readers will be ſurpriſed, to ſee him pleading ſtrongly in behalf of *ſpirituous liquors*. At the high price which they now bear, he conſiders the evil of them as wholly done away, and their uſes to be important. Neither his arguments, nor his wit, have changed our opinion on this ſubject.

The following remarks are ſtill ſeaſonable.

"As to the operation of *the war*, in cauſing the ſcarcity of proviſions, I underſtand that Mr. Pitt has given a particular anſwer to it; but I do not think it worth powder and ſhot. I do not wonder the

papers

papers are ſo full of this ſort of matter; but I am a little ſurpriſed it ſhould be mentioned in Parliament. Like all great ſtate queſtions, peace and war may be diſcuſſed, and different opinions fairly formed, on political grounds; but on a queſtion of the preſent price of proviſions, when peace with the regicides is always uppermoſt, I can only ſay, that great is the love of it." P. 43.

Many important leſſons follow, on the queſtion, "What the ſtate ought to take upon itſelf to direct by the public wiſdom, and what it ought to leave, with as little interference as poſſible, to individual diſcretion:" P. 45. and the tract concludes thus: "My opinion is againſt an overdoing of any ſort of adminiſtration, and now eſpecially againſt this moſt momentous of all meddling on the part of authority; the meddling with the ſubſiſtence of the people." P. 48.

No aſſurances can be neceſſary, on our part, that this tract well deſerves attention at the preſent important juncture.

ART. VI. *A Treatiſe upon the Law of Legacies. By R. S. Douniſon Roper, of Gray's-Inn, Barriſter at Law.* 8vo. 236 pp. 4s. 6d. Butterworth. 1800.

THE author of this work has demonſtrated, that he poſſeſſes conſiderable talents for the taſk he undertook; we lament, therefore, that he has publiſhed ſo haſtily, what his more mature judgment muſt have induced him to correct and reform in ſeveral places. If he had entitled his book, "Materials for a Treatiſe upon the Law of Legacies", inſtead of *a Treatiſe* upon that ſubject, the name would better have deſcribed the nature of the publication. The general arrangement is defective, and the mutual connection and dependency of the ſeveral parts are by no means clearly made out. But a fault more radical, if poſſible, is, that the author ſeems wholly to have miſconceived the manner in which a treatiſe upon a ſubject like the preſent ſhould be conſtructed. Beſides laying down the general rules upon which this part of the law reſts, the leading caſes ought to be ſtated; the various diſtinctions of law and fact pointed out; and the ſeveral determinations, which differ in theſe particulars, faithfully abridged. The reader is not to be referred to other books to obtain a general and full underſtanding of the ſubject. When theſe rules are neglected, a publication can be nothing but a general index to other works.

In the book before us they are altogether neglected. Little more is given than the leading principle, upon which the author con-

conceives that a claſs of caſes turns. The names are then huddled together in a note; and nothing is ſtated of the differences, actual or ſuppoſed, which have brought a ſimilar point ſo often before the court for its deciſion. From this deficiency it becomes impoſſible fully to underſtand Mr. R.'s book, unleſs ſurrounded by the authorities to which he refers; and his work muſt be conſidered rather as formed for reference, to tell us where we are to gain the neceſſary information upon a particular point, than as containing that knowledge within itſelf. Mr. R. in forming his plan, ſeems to have been miſled by the example of ſeveral able editors, in their notes to ſome recent editions of reports, and other valuable books. Theſe gentlemen have, of neceſſity, limited themſelves to a ſtatement of the general principles of the law, and a diſpoſition of the ſeveral deciſions under them in their notes. They were intended as nothing more than well-arranged repertoria of caſes, upon a particular ſubject. They deſcribe the ſeveral genera in a particular part of legal juriſprudence, and enumerate and claſs the various ſpecies as they appertain to each; but they do not deſcribe them. This plan is highly proper for editors, whoſe obſervations are ſubſervient to the illuſtration of an original work, and who laudably wiſh to croud as much information as they can into a ſmall compaſs. But the object of a diſtinct treatiſe upon any ſubject is wholly different; and it is little better than a truiſm to ſtate, that, to anſwer its purpoſe, it ſhould contain every portion of uſeful knowledge, which the exiſting ſtate of the ſcience enables the author to diſcover or declare.

In other reſpects, the work is not unworthy of profeſſional notice. The rules laid down are generally ſtated with accuracy, and moſt of the modern caſes are referred to. The author is not always ſucceſsful in his preference of one authority to another, nor in his attempts to reconcile conflicting opinions. But where the judgments of the greateſt men in the country are at variance, it is impoſſible that thoſe who balance their arguments ſhould not be ſometimes miſled. The writer's own ſentiments are frankly given, without any improper veneration for living in preference to deceaſed authority. They are ſometimes pronounced in a peremptory tone of deciſion, which a recollection of the great talents and experience that have generally preſided in courts of equity, would and ought to have ſoftened, if not wholly repreſſed. Such confidence cannot be eradicated altogether from a diſcriminating mind, though it is uſually curbed and kept down by long intercourſe with mankind. In youth it often denotes that ſelf-conſciouſneſs of talent, without which nothing great has been ever accompliſhed; and indicates a ſtrength of underſtanding, of which the world may augur well, when it ſhall be matured by time and reflection.

ART.

ART. VII. *Letters from the Rev. Mr. Job Orton; and the Rev. Sir James Stonhouſe, Bart. M. D. to the Rev. Thomas Stedman, M. A. Vicar of St. Chad's, Shrewſbury. In Two Volumes.* 12mo. 9s. Longman, &c. 1800.

THE firſt of theſe volumes was originally publiſhed in 1791, and contains Letters of a peculiar but a valuable kind. They are the admonitions of an elderly and pious, but far from bigotted diſſenter, to a young clergyman of the eſtabliſhment. Honeſt and ſincere in their deſign of recommending every thing that is becoming and praiſeworthy in the miniſtry, they have received the approbation of ſeveral Biſhops; one of whom, as the editor informs us, expreſſed himſelf in the following very ſtrong terms. "Accept my thanks for the pleaſure I have received from the peruſal of Mr. Orton's Letters. The good ſenſe, warm piety, becoming zeal for the promotion of Chriſtian virtue, and rendering the paſtoral character reſpectable and uſeful, which run through the publication, make it worthy the attention of the parochial clergy of all ages." This encomium does not appear to be exaggerated. The various remarks on books and men which are ſcattered throughout the Letters, are ſuch as tend to convey inſtruction, in a very pleaſing manner, to a great variety of readers; but more eſpecially to thoſe who are ſituated as the editor was when he received them. The Letters which compoſe the ſecond volume are of a ſimilar character; and form, with the others, a very edifying work.

Mr. Orton was, as Sir James Stonhouſe expreſſes it, "one of the truly ſenſible, moderate diſſenters, and a man of ſterling piety*." He was a native of Shropſhire, and was educated at Shrewſbury, but reſided for the latter part of his life at Kidderminſter. He was author of many uſeful works in divinity; namely, Diſcourſes on practical Subjects, Diſcourſe on Chriſtian Worſhip, Religious Exerciſes, Sacramental Meditations, Diſcourſes to the Aged, Expoſitions on the Old Teſtament, &c. His ſtyle was ſimple and natural, his method eaſy and judicious. He died, July 19, 1783, in his ſixty-ſixth year, and was buried, by his own deſire, in St. Chad's church, Shrewſbury. Some account of him has ſince been publiſhed, by Dr. Kippis, in the Biographia Britannica, in a note on the Life of Doddridge.

* Vol. ii. p. 14.

Sir

Sir James Stonhouſe was originally bred a phyſician; and, for ſeveral years, was ſo little inclined to religion, as even to write againſt it. In his 36th Letter, giving a ſketch of his life, he ſays, "I believe you know, that I was for ſeven years a confirmed infidel; which, during that time, I made no ſcruple of declaring; and did all I could to ſubvert Chriſtianity; and wrote a keen pamphlet againſt it; the third edition of which *I burnt*. (for writing and ſpreading of which, I humbly hope, as I have deeply repented of it, God has forgiven me, though I never can forgive myſelf.)" The inſtrument of his converſion was Dr. Doddridge, whoſe three Sermons on the *Evidences of the Goſpel*, and his *Riſe and Progreſs of Religion in the Soul*, particularly, were of great uſe in removing his prejudices, and forming him to the love and practice of religion. Some time after, finding his health impaired by the practice of phyſic, he took orders, and obtained from two ſucceſſive Earls of Radnor, the two adjacent livings of Little and Great Cheverel in Wiltſhire, where Mr. Stedman was his curate. He died, Dec. 8, 1795, in the 80th year of his age. He publiſhed many pious and uſeful tracts, which have in general been adopted by the excellent *Society for promoting Chriſtian Knowledge*.

The Letters of Mr. Orton are dedicated by the editor to Sir James Stonhouſe; and thoſe of Sir James, to Mrs. Hannah More, a friend of the author, and the writer of his epitaph. The abſence of all bigotry from Mr. Orton's mind cannot perhaps be better exemplified than by his very judicious remarks on extemporary preaching.

"I know not what to ſay about *extemporary preaching*. It may on ſome accounts be deſirable and uſeful: but I dare not encourage it in *young divines*. I never knew an inſtance of it, but the preacher was careleſs in his ſtudies, ſlovenly and incorrect in his diſcourſes; and loſing the habit of accurate compoſing, could never recover it afterwards. Yet I would by no means deſire you to confine yourſelf entirely to your notes. When a thought ſtrikes you, or ſomething in your ſermon ſeems to ſtrike your hearers, you may add a few ſentences, as you find matter ariſing in your mind: and if you are thoroughly maſter of your ſubject, and have a good deal of your ſermon, eſpecially the application of it, committed to memory, thus much will be eaſy, and you will not heſitate and appear at a loſs." Vol. i. p. 28.

"I have known ſo many miniſters become injudicious and unacceptable by a careleſs habit of compoſing, or rather of not compoſing at all, in their younger days, and in ſmall country places, that I make theſe conceſſions, guarded as they are, with fear. The other extreme is beſt for a young divine to err in. Beſides, there is no way by which you will ſo ſpeedily and effectually increaſe your fund of theological knowledge, as by accurate compoſures. Thus you will ſtudy your ſubject carefully, viewing and examining it on every ſide; conſulting

all the commentators you may have upon your text and parallel places, and reading what other divines (whoſe writings you may be poſſeſſed of) have ſaid upon the ſubject. So that were you to read nothing for a whole week, but what you would read in this method (except hiſtory, claſſics, &c. by way of relaxation) I ſhould commend your diligence, and ſay, you had kept to the good maxim, *Hoc age.*" P. 30.

On the ſubject of perſeverance in the duty of preaching, we have the following excellent ſentiments, in a note.

" Mr. Orton once wrote to an eminent divine of the eſtabliſhed church in the following manner:—" You ſay you do no good by preaching." This is talking weakly; I had almoſt uſed a harder word. Should you not be chided for it?—" Why do you leave off preaching?" ſaid old biſhop Latimer to a complainer like you. He anſwered, " Becauſe I do no good, my Lord." The biſhop replied, " That, brother, is a naughty, a very naughty reaſon."—You do not know what good you have done, are doing, may yet do, and even after you are dead. No good man preaches, I am confident, without doing ſome good, and more than he knows of, or will know of, till the great diſcovering day. To have done our beſt is moral merit; and God will graciouſly accept and reward it. What great good did our Maſter himſelf do? " Who hath believed his report?" Iſaiah liii. 1.—Who would have thought that *you* ſhould ever have talked of doing no good by preaching, when God hath done you ſo much honour already in your clerical character? I am aſhamed of you; and almoſt angry with you. Labour more, and pray more ſtill. " If the iron be blunt, as Solomon ſays, then put to more ſtrength." Eccleſ. x. 10. If you begin to be lukewarm, whatever your motive is, it cannot be a good one.—I am not clear, that I ever did much *laſting* good in my life; yet I do not repent my attempts. I am humbled and aſhamed daily, that they were not more and better. Remember, that *preaching* is of God's own appointment." P. 73.

On the ſubject of *converſions*, he is no leſs judicious.

" Indeed, I lay very little ſtreſs upon what ſome divines call *Converſions*; I have ſeen ſo many inſtances of their coming to nothing; or, that their converts have only been converted from the ſins of men to the ſins of devils, from drunkenneſs and debauchery to ſpiritual pride, bitterneſs, and uncharitableneſs; and this I cannot call a ſaving change. I ſee little alteration for the better in the conduct of *many*, who have been *ſaid* to be converted. I am cautious of calling any thing by that name, where there is not a regular, conſiſtent conduct following it. Haſty impreſſions, which ſome miniſters are very ready to obſerve and admire, are often loſt in a little time, and thoſe who have been under them become worſe than they were before. I have no idea of converſion, as paſſing a certain line, and then getting into a ſaving ſtate. Converſion is *a work of time*, and I ſee *no right* we have to ſay any are converted or become good, till one hath *a longer* ſeaſon of trial, to obſerve, whether they *continue* ſteadfaſt in the practice of righteouſneſs, and act in every circumſtance and relation, in

the main, conſiſtent with the demands of the goſpel. I wiſh you may have the pleaſure to ſee many ſuch converts." P. 118.

Mr. Orton's remarks on books are numerous, and in general ſhow a ſound judgment.

Let us hear alſo Sir James (then Mr.) Stonhouſe, on the ſubject of preaching.

"For my own part, I am almoſt *ſick* of preaching, conſidered merely as preaching: but am determined to perſevere in doing my duty. On Sunday ſevennight ſome people from ——, came to hear me at *All Saints*. I preached from *Luke* xviii. 22, "*Yet lackeſt thou one thing.*" I was told afterwards that the ſermon ſtruck them, and they were full of encomiums upon it. But what was the conſequence of this approbation and applauſe? Were they edified by it? I fear not. For lo! on the *Sunday morning* following, having been every night of the preceding week at the play and concert, they ſet off for ——, with their equipage and all their ſervants. You ſee, I was (like the prophet *Ezekiel*) "one who had a pleaſant voice." They would not ſtay to hear me once more; but notoriouſly profaned the ſabbath by travelling, rather than do it. How mortifying a conſideration! How humbling is this to a ſerious preacher! It ſhews we are in ourſelves nothing without the grace of God to impreſs what we ſay on the heart. But I am now an old veteran. I laugh at the idea of popularity, as lighter than a feather. I totally diſregard it, and would not give a ſtraw for the praiſe of all the people in the kingdom, further than as it may be conducive to make *any one* attentive to me in order to their improvement. I was once, I own, *fond* of preaching, thought I ſhould do good, and the praiſes I received were grateful to me. Perhaps, I was ſinfully vain and ſelf-ſufficient. But God has ſhown me my impotence, my nothingneſs, and that it is *He* (not my rules of ſpeaking, received even from Garrick himſelf, nor animated productions, which) muſt change the heart. Let you and I therefore be more and more convinced of our own inſufficiency, and apply more frequently and fervently to God for his bleſſing; and do our duty, expecting a reward *hereafter* for the mortifications we meet with *here*.—Many a miniſter's heart has been broken by the ingratitude of his people, who is now high in the climes of bliſs." Vol. ii. p. 50.

The editor informs us, that the Doctor was one of the moſt correct and elegant preachers in the kingdom; and, when he entered into orders, took advantage of his acquaintance with Garrick to gain inſtruction in elocution. On the authority of that teacher he ſays, elſewhere, "the Engliſh pulpit will admit of *little*, if *any* action: ſo ſaid my inſtructor, the immortal Garrick." P. 189. The following paſſage is important, and on a ſubject where much abuſe ſubſiſts.

"I heartily congratulate you and Mrs. S. on the birth of a *Son*. I would *willingly* ſtand godfather to him; but I have ſaid ſo much in my ſermons and private diſcourſe againſt this cuſtom, unleſs a man

would

would and *could* undertake the charge, and I have refuſed *conſcientiouſly* ſo many of my acquaintance, that I ſhould meet with ſome *difficulties* were I to undertake it *now* at *almoſt* ſeventy-three (*quite* ſo, July 20th). In my laſt ſermon on the ſubject, I expatiated *largely* on the abſurd cuſtom of having *irreligious* perſons as ſureties, and quoted canon 29, which ſays, "that no perſon ſhall be admitted, who does not receive the ſacrament:" that it is a moſt important truſt, and ſolemnly undertaken in the houſe of God.—I ſuppoſe few clergymen have exerted themſelves more than *I* have done to make ſureties do their duty; eſpecially if the parents are irreligious or ignorant.—In ſhort, I do not much like the cuſtom *now*, though very proper in the times of primitive chriſtianity, when the parents ſuffered martyrdom." P. 290.

Within leſs than two months of his death, we find the following admirable ſentiments from the pen of the venerable writer.

"Oh, that I may be made wiſer and better *every day*; more weaned from the world, more willing to leave it, and more fit for a reſidence among glorified ſpirits: Oh, that He would give me a more comfortable perſuaſion, that He would be *my* ſalvation; a firmer perſuaſion of pardon, and a ſtronger ſenſe of being accepted. I have often great doubts and fears, when I conſider what I *have* been, and what I *might* have been.

"We ſhould be very thankful for the *great privilege* of darting up to heaven ſecret ejaculations at any time, in any place, or poſture: and every man is more or leſs happy, as he has been more or leſs accuſtomed to this intercourſe with God. P. 396.

We cannot allow ourſelves to be more diffuſe on the ſubject of theſe Letters; but we have already ſaid enough to excite the curioſity of thoſe to whom ſuch writings will be pleaſing or uſeful.—They are not compoſitions for the world; brilliant in thought, and laboured in ſtyle; but they contain the natural ideas and admonitions of worthy, ſenſible, and pious men, familiarly delivered, on a great variety of ſubjects.

Art. VIII. *A complete Syſtem of Aſtronomy, &c.*

(*Continued from vol.* xvi, *p.* 639.)

THE ſecond volume of this important work now demands our attention. The ſeries of Chapters is continued from the former volume. This therefore begins with

Chap. XXXI. which treats *upon the general Principles of centripetal Forces.* In this chapter the author has demonſtrated all the fundamental propoſitions which relate to phyſical aſtronomy.

nomy. The principle of centrifugal forces is here explained, from which is deduced a very ſhort and neat method of ſolving the problems in the 9th ſection of the firſt book of the Principia. A new demonſtration is alſo given of the 60th propoſition of the ſame book. When two revolving bodies attract each other, they will revolve about their common centre of gravity; but in the theory of the moon, it is here ſhown that we may conſider the moon as revolving about the earth at reſt, if we ſuppoſe E and M to repreſent the maſſes of the earth and moon, and d their diſtance, and ſuppoſe the moon to be attracted to the earth by a force $= \frac{M + E}{d^2}$.

Chap. XXXII. is *upon the Theory of the Moon.* This important problem has engaged the attention of the moſt eminent mathematicians. Sir I. Newton, in his Principia, firſt gave the true principles, and computed all the principal equations; but many ſmall ones ſtill remained to be inveſtigated. In a Memoir, read by M. Clairaut before the Academy of Sciences at Paris, an objection was made to Sir I. Newton's law of gravitation, that it would not account for the motion of the moon's apogee, as it gives, according to his calculations, that motion only half of what it was found to be by obſervation. He ſoon afterwards, however, diſcovered his miſtake, and was the firſt who gave a complete theory of the moon, ſhowing that Sir I. Newton's law of gravitation would account for all the irregularities of the motion of that body. Euler fell into the ſame miſtake, but he afterwards corrected it; and owns that it is to M. Clairaut that we are obliged for this diſcovery. Sir I. Newton, in his Principia, book i, prop. 45, cor. 2, has inveſtigated the motion of the moon's apogee, by aſſuming the mean force of the moon towards the earth, in the direction of the radius, and hence finds the motion of the apogee to be only half the real motion. But Mr. Vince here obſerves, that Newton has, in this operation, neglected that part of the force which acts perpendicularly to the radius, and which is found to produce the other half of the motion; and that Newton, in this place, only intended to ſhow what part of the motion the mean force in the direction of the radius would produce. The Profeſſor alſo further remarks, that in book iii, prop. 3, of the Principia, Sir I. Newton obſerves, that "the action of the ſun, ſo far as it draws the moon from the earth, is twice as great as he has aſſumed it above;" by which he does not mean that he has aſſumed the mean force of the ſun too little by one half; but that, as it would require twice ſuch a force of the ſun to give the true motion of the apſides, the force which acts in a direction perpendicularly to the radius, muſt, in its effects

upon

upon this occasion, be equivalent to the mean force of the sun in the direction of the radius. Thus are these circumstances explained, which had produced considerable difficulties to the reader. The writers who have, since Newton, treated on the theory of the moon, are Clairaut, Euler, M. d'Alembert, Frisi, T. Mayer, and Mr. T. Simpson. Frisi has, in one of his works, followed the plan pursued by Newton; and although the conclusions thus deduced are not always so accurate as those which are derived from a direct solution of the problem, yet they give the true *arguments*, and their coefficients, to a considerable degree of accuracy. This method of treating the subject, has the advantage of pointing out more clearly the causes of the several equations so deduced, which are not obvious in the general solution of the problem. The author has, therefore, explained very fully this method, correcting some errors of Frisi, and adding such matters as tend to make the solution more complete.

Let the periodic time of the moon be to that of the sun, as $n : 1$, $a =$ the distance of the moon from the earth, the mean distance being unity, and the orbit nearly circular, $b =$ the distance of the earth from the sun, $w =$ the angular distance of the moon from quadratures; then the disturbing force of the sun upon the moon, in the direction of the radius of the moon's orbit, is $-\frac{1}{2}n^2a + \frac{3}{2}n^2a \times \cos. w$; and the disturbing force, in a direction perpendicular to the radius, is $\frac{3n^2 \times \sin. w \times \cos. w}{a}$. From these disturbing forces, all the irregularities of the motion of the moon arise. From the latter force, the velocity of the moon at any point of her orbit is immediately deduced. This author next proceeds to find the radius vector, the mean and true anomaly, the orbit being supposed to be an ellipse; and then shows from what sources the motion of the apsides, and the variation of the eccentricity, arise. He next investigates the alteration of the figure of the moon's orbit, supposed to have no eccentricity, and the *variation* of the moon; and shows, that the diameter passing through quadratures : that passing through syzygies :: 70 : 69, on this supposition; and finds the *variation* $= 35' 10'' \times$ sine of twice the distance of the sun from the moon; this is the variation at the mean distance of the sun from the earth; he then applies the correction for the variation of the sun's distance. He then proceeds to find the different equations of the moon's motion; the alteration of the periodic time of the moon, from the disturbing forces; the motion of the moon's apogee, and the variation of eccentricity; the equations of the horizontal parallax

lax of the moon; the motion of the moon's nodes, and the equations; the variation of the inclination of the moon's orbit, and the equations; and to reduce the place of the moon in its orbit, to the ecliptic. All theſe ſubjects are treated very fully, and with great clearneſs; they are undoubtedly matters of difficulty, and tedioufneſs of calculation; but the reader will here find every aſſiſtance he can poſſible expect. The chapter concludes with this obſervation of Mr. Simpſon. "There are no terms enter into the equation of the lunar orbit, but what conſiſt of the coſine of an arc, or of its multiples; all the terms, by a regular increaſe and decreaſe, do after a certain time return again to their former values, and therefore the mean motion of the moon, and the greateſt quantities of the ſeveral equations, undergo no change by gravity."

Chap. XXXIII. is upon *the Figure of the Earth*. Sir I. Newton firſt obſerved that the earth, from its rotation, would put on a ſpheroidical form, having the polar diameter the ſhorter. The firſt part of this chapter is therefore employed in proving, that the figure of the earth is that of an oblate ſpheroid. This being demonſtrated, if the polar diameter : the equatorial :: 1 : 1 + d, c = the circumference of a circle whoſe radius = 1, $P = \frac{2c}{5} \times (1 + \frac{4}{5}d - \frac{2}{7}d^2 + \frac{8}{105}d^3$, &c.) $E = \frac{2c}{3} \times (1 + \frac{3}{5}d - \frac{9}{35}d^2 + \frac{11}{105}d^3$, &c.) $F = E - \frac{P}{1+d}$, $v = \frac{F}{E-F}$, then $1 + d = 1 + \frac{5}{4}v + \frac{5}{24}v^2 - \frac{155}{672}v^3$, &c. is the equatorial diameter, the polar diameter being unity; and having determined the value of v to be $\frac{1}{231}$, the ratio of the diameters is as 230 : 231. Sir I. Newton makes it 229 : 230, agreeing very nearly with the above. The author applies the theorem to Jupiter, and makes the ratio of his diameters as 10,05 : 9,05. Dr. Bradley makes it 13,5 : 12,5; and Mr. Pound as 13 : 12 by obſervation. The theory ſuppoſes the earth to be homogenious; but this not being the caſe, the earth being probably more denſe towards the centre, the ratio of the diameters is probably nearer to a ratio of equality than that which we have here deduced. M. de la Lande thinks that the diameters differs by about the three hundredth part of the whole. The ratio of the diameters may be determined from the lengths of two degrees of the meridian, at different diſtances from the equator. The Profeſſor firſt inveſtigates the rule for this purpoſe, and then applies it to different meaſurements, and taking the mean of 12 concluſions, the ratio of the diameters comes out as 177 : 178; but the great difference of the reſults for the different compariſons, ſhows that we cannot much depend upon the accuracy of the mean ratio. The vibrations of pendulums upon

different parts of the earth have been uſed as means to determine the ratio of its diameters, but this method is not to be depended upon, ariſing probably from the irregularity of the denſity of the interior parts of the earth. From the figure of the earth, the increaſe of attraction from the equator to the poles varies as the ſquare of the ſine of latitude, which is the ſame ratio as that by which the degrees of latitude increaſe. The mean radius of the earth is determined to be 3963,95 miles, and the difference of the polar and equatorial radii 17,1 miles; alſo, the length of a mean degree 69,2 miles. A table of the meaſures of various countries is added, which will be found very uſeful.

Chap. XXXIV. is *upon the Preceſſion of the Equinoxes, and the Nutation of the Earth's Axis.* Sir I. Newton firſt accounted for the preceſſion of the equinoxes, but he made a miſtake in computing the quantity. Mr. V. has here given a ſolution of his own, which is very ſhort and ſatisfactory. If the earth were of uniform denſity, he makes the annual preceſſion from the ſun to be $21'' 6'''$, ſuppoſing the ratio of the diameters to be 229 : 230. But if the greateſt nutation of the earth's axis be rightly aſcertained, the preceſſion from the ſun is only about $14\frac{1}{2}'''$; which difference ariſes, either from the fluidity of the earth's ſurface, an increaſe of denſity towards the centre, or the ratio of the diameters being different from that which is here aſſumed; or probably from all the cauſes conjointly. The equation of the preceſſion is found to be $-1'' 9''' \times$ the ſine of twice the ſun's longitude. The inequality of the preceſſion of the equinoxes, and the nutation of the earth's axis, were diſcovered, by Dr. Bradley, to ariſe from the attraction of the moon in different ſituations of its nodes. The nutation of the earth's axis is $19''$; and this, with the equation of preceſſion, may be repreſented by an ellipſe, ſuppoſing the major axis (lying in the ſolſtitial colure) $= 19''$, and the minor $= 14'',14$. Mr. Lambert computed a table of the nutation in right aſcenſion and declination, ſuppoſing the nutation $= 18''$; but Profeſſor V. has given a new inveſtigation of the rule, and calculated the table for a nutation of $19''$. He then finds the variation of right aſcenſion and declination of a ſtar, from the preceſſion of the equinoxes. Of all theſe ſubjects, he has entered into a very full inveſtigation.

Chap. XXXV. is *upon the Denſities, Quantities of Matter, Light and Heat of the Planets.* To meaſure the quantity of matter in diſtant bodies, appears at firſt ſight to be a problem of inſuperable difficulty; but Sir I. Newton reſolved it for thoſe bodies which have ſatellites revolving about them. The denſities of the other planets are ſtill ſubject to a conſiderable

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degree of uncertainty. The relative quantities of light and heat are very eaſily found, ſince they vary inverſely as the ſquares of the diſtances of the planets from the ſun. The relative weights of bodies upon the ſurfaces of different planets is alſo here determined.

Chap. XXXVI. is *upon the Motions of the Planes of the Orbits of the Planets, from their mutual Attractions.* Kepler and Tycho obſerved that the latitude of the ſtars was ſubject to a change, and the former concluded that it was owing to a change of the ecliptic; which is a neceſſary conſequence of the general principle of gravitation, as the attraction of the planets muſt neceſſarily draw the earth from the plane of her orbit. Euler firſt computed this effect upon the earth, and found that it would ſolve the phænomenon. The method here given is ſimilar to that by which the author determined the motion of the moon's nodes; and, having inveſtigated the rule, he applies it to the different planets. He makes the annual motion of the nodes of *Jupiter* upon the orbit of Saturn, from the attraction of Saturn, to be 9″,9 in a year. Euler makes it 10″. The inclination of the orbits is alſo liable to a change from the ſame cauſe; and having given a rule to find that variation, and applied it to the variation of the obliquity of the ecliptic, the author finds, that "when the longitude of the aſcending node of a planet's orbit is *leſs* than 180°, that planet *diminiſhes* the obliquity of the ecliptic; but when *greater* than 180°, it increaſes it;" and as the longitudes of the nodes of all the planets are now leſs than 180°, they, at preſent, all tend to diminiſh the obliquity of the ecliptic. But as the longitudes of the nodes continually increaſe, they will afterwards become greater than 180°, and then obliquity will increaſe. The obliquity of the ecliptic is therefore confined within certain limits, and the ecliptic can never become either perpendicular to the equator, nor coincide with it, as ſome authors have aſſerted. This author makes the diminution, at this time, to be 49″,35 in 100 years, agreeing very nearly with obſervation, which makes it 50″. The ſecular diminution for the beginning of our æra, is here computed to be 45″.43, which is 3″,92 leſs than at preſent. The motion of the equinoctial points from this cauſe in 100 years, at this time, is found to be 1 7 ,4 progreſſive; but for 100 years, at the beginning of ou æra, it was 47″. Now the preceſſion of the equinoxes from the ſun and moon, by diſplacing the equator, varies as the coſine of the obliquity of the ecliptic; and therefore as the obliquity decreaſes, the preceſſion will increaſe, and the increaſe, from this cauſe, will be 9″ in 1700 years; and if we take the whole ſecular preceſſion to be 1° 24′ 2″,4, the preceſſion of the equ

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noxes, in the firſt 100 years of our æra, muſt have been 1° 24′ 2″,4 — 9″ = 1° 23 53,″4; therefore 1° 23′ 53″,4 — 47″ = 1° 23′ 6″,4, the whole regreſſion for that time. Hence, 1° 23′ 45″ (the whole preceſſion at this time) — 1° 23′ 6′,4 = 38″,6 the quantity by which the regreſſion is faſter now in 100 years than it was in the firſt 100 years of our æra. Hence, the tropical year is now decreaſing. Now the regreſſion of the equinoctial points is (at the above rate) faſter at this time by 0″,386 in a year, than it was at the beginning of our æra. Now the ſun takes 9″ to move over that ſpace; and thus the author proves that the tropical year is 9″ ſhorter now than it was 1700 years ago. M. de la Place makes it 10″,33 ſhorter now than at the time of Hipparchus, who lived about 1950 years ago. Theſe concluſions therefore agree very well. The author then proceeds to inveſtigate the variation of a ſtar's latitude and longitude, and exemplifies his rules. He makes the ſecular variation of the longitude of *Regulus* to be — 17″,023, and its increaſe of latitude to be 20″,56. The important matter contained in this work, obliges us again to defer the concluſion of our account.

(To be concluded in our next.)

ART. IX. *A Second Eſſay on Burns, in which an Attempt is made to refute the Opinions of Mr. Earle, and Sir W. Farquhar, lately advanced, on the ſuppoſed Benefit of the Application of Ice in ſuch Accidents: with Caſes and Communications, confirming the Principles and Practice brought forward in a former Eſſay. Alſo Proofs, particularly addreſſed to Surgeons of the Army and Navy, of the Utility of the ſtimulating Plan, in the Treatment of Injuries cauſed by the Exploſion of Gunpowder. By Edward Kentiſh, Author of the former Eſſay.* 8vo. 117 pp. 3s. Mawman, London. 1800.

IT is afflicting to obſerve the diverſity of opinions that prevail, among medical practitioners, on a variety of ſubjects relating to their profeſſion; and to ſee that this happens, not only in the difficult and abſtruſe parts of their ſcience, not only on rare and uncommon caſes and diſeaſes, but on thoſe that are moſt common, that occur every day, and ſeem to be within the reach of the obſervation of thoſe who are even the leaſt employed among the profeſſors of the art. No accidents

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are more common than ſcalds or burns, none more excruciating to the ſufferers, or more diſtreſſing to their friends; and ſince the ladies have ſo generally adopted the unnatural cuſtom of wearing light thin gauze and muſlin dreſſes, in the midſt of winter, few have proved more fatal; and yet there is no complaint in which the practice of ſurgeons is more various and diſcordant. In the year 1797*, Mr. Kentiſh publiſhed an Eſſay on Burns, in which, after taking a ſlight view of the practice that had prevailed at different periods of time, and particularly of the method that had been employed, almoſt immemorially, in the collieries at Newcaſtle, where accidents of the kind, from the exploſions of the inflammable air, are more frequent and dreadful than in moſt other places, he laid down a mode of cure which he had found ſucceſsful, in ſome of the ſevereſt caſes that can well be ſuppoſed to happen, and which he had repeatedly found to terminate fatally under the old and eſtabliſhed treatment. The improvement adopted by Mr. Kentiſh, conſiſts in the application of ſpirit of wine, oil of turpentine, or ſome other warm application, inſtead of linſeed oil, which had been generally uſed; in allowing a cordial and nouriſhing diet; and adminiſtering opium, æther, wine, &c. during the three firſt days after the accident, or until the life of the parts in the neighbourhood of the burn, appear to be reſtored, inſtead of further debilitating the conſtitution, by bleeding, purging, and a low diet, as was formerly practiſed.

In this Second Eſſay, a number of new caſes are introduced, confirming the propriety of the practice recommended in the firſt, with ſome ſlight alterations and improvements, by which, the author thinks, large and extenſive ulcerations have been induced to ſkin over and heal, ſooner than he had before found them. Theſe conſiſt principally in adminiſtering, occaſionally, briſk active purges, with a view of checking the profuſe diſcharge from the wounds, and in covering the wounds, in that ſtate, with powdered chalk. In the courſe of this Eſſay, the author enters into a minute examination of a work, lately publiſhed by Mr. Earle, on the ſubject, and ſhows, that the obſervations introduced by him in ſupport of his opinion, of the ſuperior efficacy of ice, or other cold applications to burns, do not bear him out in the concluſions he has drawn from them; on the contrary, that, by an oppoſite practice, the cure, in thoſe caſes, would have been more ſpeedily effected.

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* See Brit. Crit. vol. xi, p. 297.

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We ſhall conclude our account of this intereſting publication, by laying before our readers a communication from Mr. Frederick Horn to the author, illuſtrating the value of the practice here recommended.

" DEAR SIR, *Newcaſtle, 25th July*, 1800.

" I have great pleaſure in communicating to you another inſtance, where your method of treating burns has been ſucceſsfully employed.

" George Smith, an under-viewer, in Ravenſworth colliery, was ſeverely burnt on the 3d July, 1800, by a quantity of inflammable air taking fire in the pit, into which he had juſt deſcended to give directions to the workmen. The exploſion was ſo violent as to drive up ſtones, &c. to the top of the ſhaft, (above ſixty fathom); and the ſhock was felt, and the report which accompanied it was diſtinctly heard, by ſome farmers who were in bed in their houſes, at ſome diſtance from the place.

" I found him two hours after the accident, with his hair ſinged cloſe to his head. The whole cuticle was peeled off from his face and neck, which were quite black with the fine coal duſt, which had been driven ſo forcibly upon them. He was burnt in different places about his loins, and from the knees to the ancles, except ſome ſmall patches where the ſkin had only been ſcorched.

" On looking at his hands I was ſhocked with their appearance: on taking hold of them, the ſkin and nails came off exactly like a torn glove, and the extenſor tendons of the fingers were bare in ſeveral places. In ſhort he was the moſt ſeverely burnt of any patient who ever came under my care.

" Nothing had been done to him before I ſaw him, as he had only juſt been brought home. He had frequent ſhiverings; and, although a very reſolute man, complained much of pain, and thought he muſt have been injured in his lungs, from the ſenſe of heat he felt there, and from the bad taſte in his mouth.

" There was ſome ſtrong gin and water on the table when I went in, and I immediately gave him a large tumbler glaſs full of it. I warmed ſome oil of turpentine, by holding a cup of it in boiling water, and I directed the attendants to bathe him aſſiduouſly with it, by means of probes armed with lint, and dipped into the ſpirit. This was continually done while I was employed in ſpreading plaſters, (viz. ung. reſin. flav. c. Ol. Terebinth) and the poor man found much relief from it. He however complained much of his hands, which were very painful, and ſmarted at the time of the application, but ſoon had a much eaſier feel. I applied the plaſters to every part where I ſuſpected the fire to have reached, gave him another glaſs of ſtrong gin and water, to which I added ſixty drops of laudanum, and I deſired he ſhould have more of the ſpirit if the ſhiverings ſhould recur.

" In the evening I found him tolerably eaſy, and conſidering his ſituation, wonderfully ſo.—He had been my patient fourteen years ago, when he had been pretty much burnt, although not near ſo ſeverely as at this time; and had then been treated with ol. lin. c. aqua calcis, to which a portion of the tinct. opii. had been added, and he remarked, " *that the fire, he thought, ſeemed likely to be killed ſooner now than*

than before." He had taken gin and water only once ſince morning, when he had a return of the ſhivering, and his attendants had moiſtened the plaſters with Ol. Terebinth at his own requeſt, from the relief he thought he felt from it. I gave him ſixty drops of laudanum in a little ſpirit and water, to be taken at bed-time.

" In the morning I found he had paſſed a tolerable night: I removed the plaſters, and found ſome ſlight appearances of ſuppuration, particularly on the face, where a lardaceous appearance had taken place, but of a black colour from the coal duſt. I bathed the burnt parts again with the Ol. Terebinth, renewed the dreſſings, and allowed him gin and water, to be taken when ſhivering (which now and then threatened him) ſhould occur. At night he took ſixty drops of laudanum; his bowels kept open, and he made no complaint of pain except in his hands.

" Third day.—There is a tolerable ſuppuration on the face, neck, body, and legs. The blackneſs, from the coal duſt which appears to be firmly attached to the cutis, is ſeparating faſt, in the form of black lard. He remarks, *that the fire is killed every where but in his hands.* He was dreſſed with ung. reſin. flav. with a leſs proportion of Ol. Terebinth. He is forbid the uſe of ſpirits, but allowed porter as far as three pints in the 24 hours, if he chuſes ſo much. His anodyne is continued.

" Fourth day.—The ſuppuration in the face, body, and legs, goes on well, and ſeveral parts are now turning florid, as the blackneſs diſappears. The ſcorched parts have neither bliſtered nor run into ſuppuration. There is a large diſcharge of thin ichor from the hands; and on ſome parts of the fingers there is ſtill a thick gelatinous matter adhering. His allowance of porter is continued. He has no ſhiverings. Dreſſings are changed for cerat. e lapid. calamin. Anodyne continued.

" Fifth to the eighth day.—Going on well;—treatment continued;—bowels open;—allowance of porter diminiſhed to a pint and a half per day.

" Ninth day.—Suppuration large;—all the blackneſs gone off;—diſcharge from the hands ſtill thin, and in great quantity, attended with much pain. Prepared chalk, finely powdered, is ordered to be ſprinkled on all the ſores, covering it with cerat. e lap. calamin. ſpread on rags. He is to take five grains of calomel at night, and to have a purge in the morning.

" In the afternoon I was ſuddenly ſent for to him:—The pain in his hands was intolerable, and he had two ſmart ſhivering fits. Having never before ſeen chalk applied, I attributed the pain to its uſe, but on takings off the dreſſings, I found my aſſiſtant had not applied any of it to the hands. He had uſed it liberally to the face, neck, body, and legs, and theſe parts were *perfectly eaſy.* I ordered emollient poultices to be applied to the hands and arms, and renewed every eight hours. The chalk was continued to the other parts.

" Tenth and eleventh days.—The treatment continued. Pus on the face, neck, and legs of good conſiſtence, and no pain in theſe parts. The hands are eaſier after the poultices are firſt applied, but ſoon become

come ſo painful as to make him urgent for a renewal of them; and when they are taken off, the diſcharge of thin matter pours from them. Finding the chalk agree ſo well with the other parts, I ſprinkled his right hand freely with it, and covered it with the cerate plaſters. He felt, as he ſaid, a little tingling from the application, and wiſhed to have the poultice continued to the left hand. I was glad of the opportunity of making this comparative trial, and allowed it to be ſo.

" Twelfth day.—Head, neck, and legs much better;—loins nearly healed. I ſpeak within bounds, when I ſay four ſquare inches of ſkin have been beautifully formed on one leg ſince yeſterday. I know no term which will give ſo good an idea of this proceſs as *icing over;* the extent covered, and the ſmooth ſhiny appearance being ſo like an icy pellicle formed on a ſmooth piece of water.

" Fifteenth day.—Face and legs mending faſt;—loins well;—his hands completely raw, and bleeding from every point;—the poultice on the left hand is deluged in thin matter, and this hand is by far the moſt painful. The right hand covered with the chalk, although painful, is not nearly ſo much ſo as the left, and the man is anxious to have the chalk applied to it, which is allowed;—anodyne continued;—five grains of calomel at night, and a ſmart purge to be taken early in the morning.

" Sixteenth day.—He has had two copious evacuations from the calomel and purging powder;—every part better;—the left hand much eaſier, but the granulations much looſer than the right; they bleed more readily, and are more painful.

" Seventeenth day.—One leg quite ſkinned over; face and other leg much better.

" Twenty-firſt day.—The face and neck quite ſkinned over, except a ſmall part of each eye-lid, and the noſe; right leg almoſt healed;—right hand ſkinned over from above the wriſt to the ends of the fingers on the inſide, and much better on the back part;—left hand, to which the poultice had been ſo long applied, begins to grow better, but is far behind the other, ſo as to give a moſt decided preference to the chalk. He is now ſo well that I have allowed him to go into his garden.

" You ſee, my dear ſir, that I have been tediouſly circumſtantial in my account of this caſe. I now deem my patient ſo near well, that I ſhall diſcontinue my journal; and I have only to add, that I have been ſo particular in the recital of the treatment, becauſe perhaps you may have no caſe which furniſhes ſuch a fair opportunity for comparing your method with others commonly uſed. The poor fellow had felt the old method with oil, &c. and was therefore well enabled to appreciate the preſent plan, eſpecially as he is a man of great reſolution, and of ſtrong natural ſenſe. You have alſo had frequent opportunities of ſeeing him during the cure, and of convincing yourſelf of the truth of every circumſtance. And I think the trouble you have had in reſcuing this important branch of practice from the rude hands who ſo long held it, will be well repaid, were it only with the reflections this caſe will give you.—As a memento of my ſenſe of the obligations the profeſſion have to you, and to ſhew, as my poor patient ſays, there

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was *ne bairn's play in this burn*, I will beg your acceptance of a preparation I have made of the ſkin and nails.

" I am,
" DEAR SIR,
" Very ſincerely, yours,
" FREDERICK HORN."

" There ſtill remain ſome parts to heal in the above caſe, and I have no doubt Mr. H. will ſee, in the ſubſequent part of the cure, the benefit of cathartics.—I have a pleaſure in adding the opinion of Mr. Nelſon, of Cheſter-le-Street, in the county of Durham, who has had very extenſive practice in burns in the collieries on the river Wear:—he ſays, when the ſores have taken upon themſelves the ulcerous diſpoſition, nothing but *repeated purging* at due intervals has ſucceeded in enabling him to finiſh the cure." P. 111.

ART. X. *A Letter to the Right Hon. William Pitt, on the Influence of the Stoppage of Iſſues in Specie, at the Bank of England; on the Prices of Proviſions and other Commodities. By Walter Boyd, Eſq. M. P.* 8vo. 112 pp. 3s. 6d. Wright. 1800.

IN the preſent ſeaſon of diſtreſs, every projector applies himſelf to diſcover ſome extraordinary or unnatural cauſe for the high price of proviſions. One aſcribes it to the avarice of the great farmer, who hoards his corn, and propoſes therefore to fix a certain price. This has been the cry of every age, when grain ſold at a high rate. Shakſpeare has brought to the gate of hell, " a farmer who had hanged himſelf on the expectation of plenty"*; yet there were in his time few overgrown or opulent farmers, and not many large farms. The combinations of jobbers and corn-factors were ſuppoſed in former times, as they are now, to have raiſed the price to an unreaſonable height; though the very laws made to repreſs them, prove the impoſſibility of furniſhing a general and equal ſupply without that claſs of dealers; and moſt abſurdly ſuppoſe, that the buſineſs would be better managed if it were engroſſed by a few licenſed brokers, than if it were open to the fair competition of all.

The war is another cauſe of high price, which preſents itſelf to the imaginations of all who profeſs to be enemies to war; though, if the evidence of experience may be truſted, war,

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* Macbeth, act ii. ſcene i.

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whatever other evils may attend it, has a direct tendency to reduce the price of grain. The increaſe of population has alſo been aſſigned as a cauſe of the ſcarcity, and conſequent high price of grain; though, undoubtedly, the augmentation of the price, ſince 1798, is by no means equal to any ſuppoſed number of children who can have come into exiſtence, or grown up to maturity, ſince that period, when corn was cheap.

The country banks, which many people diſlike, have been, in their turn, charged with the production of this evil, by the ſupport they give to every perſon—farmer, miller, or jobber—who may be poſſeſſed of corn; and who, by means of their notes, is enabled to with-hold it from the market.

Mr. Walter Boyd, who is a man of conſiderable ingenuity in matters of ſpeculation, has come forward, firſt, in defence of the country banks, for whoſe ſpeculations he ſeems to have ſome tenderneſs; and, ſecondly, with an attack upon THE BANK OF ENGLAND (whoſe conduct he avows to have always diſliked) aſcribing to the actual amount of their notes in circulation the preſent high price of proviſions.

To lower the credit of the Bank of England may by ſome be thought not very conſiſtent with the indulgence of this author for the country banks, which depend upon it. Others may obſerve, that the reaſoning which he now advances on the ſubject of money and credit, is totally repugnant to his own "project of the 5th of April, 1796." Leaving to others the diſcuſſion of the remaining parts of this pamphlet, we ſhall confine ourſelves to examine that main propoſition, which meets us at the introduction and the cloſe: "That the preſent amount of bank notes, by the return to the Houſe of Commons 15,450,970l. is an increaſe of paper-money, beyond what the circulation of the country requires and can abſorb." Nor, in examining this propoſition, ſhall we have recourſe to any other proofs (though there are many) except thoſe which Mr. Boyd himſelf has exhibited in this very pamphlet, and particularly in the note D.

It will not certainly be denied, that the circulating medium in a country muſt be increaſed in proportion to the number of exchanges which muſt take place in it; or, in plainer words, in proportion to the increaſe of its imports and exports, and its interior commerce. Mr. Boyd, who concurred in the reſolutions of the 2d of April, which cenſured the conduct of the Bank in diminiſhing the iſſue of its notes, at that period of increaſed commerce, will not controvert this propoſition. He indeed admits it in the outſet of his note D; but ſays, that no man will be hardy enough to maintain, that the increaſe of the national debt, and of the imports and exports within the laſt four years, can be conſidered as evidence of a ſimilar increaſe

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in every branch of the national induſtry. It would, however, be more idle than hardy, if any one ſhould undertake to maintain a propoſition ſo vague in itſelf, and ſo inapplicable to the main argument.

The increaſe of the national debt demands, of courſe, a ſufficient number of bank notes to pay the increaſed dividends, which are always paid in that currency. The increaſe of exports and imports proves that the diſcounts muſt be more extenſive, and conſequently that it is probable, though not certain, that there muſt, for that purpoſe alſo, be more bank notes in circulation. The evidence, that every branch of national induſtry has increaſed, muſt be ſought elſewhere; though ſome preſumption that the ſearch will not be fruitleſs, may be found in the increaſe of exports and imports. As to a ſimilar increaſe, if by that is meant an *equal* increaſe, it will not eaſily be found in every branch of induſtry; becauſe many branches of internal induſtry are ſlow in their proceſs, and do not require much increaſe of the circulating medium.

Agricultural operations, and the extenſion of the communication of the country by roads or navigations, afford ſome evidence of the increaſe of other branches of national induſtry; and an additional evidence is drawn from the increaſe of buildings. In the laſt four years, to which Mr. Boyd has confined his queſtion (though it will appear, in the ſequel, that the period ought to have been extended at leaſt to the year 1793) about three hundred acts have paſſed for the incloſure and drainage of at leaſt three millions and a half of acres; a number, far beyond that of any former period. Navigation and road-bills have increaſed in a very large proportion; and the increaſe of buildings, for public and private uſe, beſides two vaſt docks in the metropolis, are ſymptoms viſible to every unprejudiced eye.

Our object, however, is not to raiſe ſpeculation againſt ſpeculation, and to reaſon upon uncertain grounds. We ſhall, therefore, after this ſlight notice of the vague ſtatements in the note D, proceed upon the ſingle *poſtulatum* of a propoſition admitted by Mr. Boyd; "that the circulating medium of a country muſt increaſe in proportion to the extent of its exchanges"—to prove, againſt him, that the preſent extent of bank notes is not greater than the circulation of the country requires.

The average circulation of bank notes for three years, ending in 1793, was 11,500,043l. The average imports and exports, for the ſame period, was 42,404,410l. The commercial diſtreſs in 1793, and the reſult of the meaſure by which it was relieved, proves that the circulation was then inſufficient.

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The average circulation of bank notes, for the next three years, was 11,844,216l. an addition only of $\frac{1}{31}$; totally inadequate even to the former amount of trade. But the average imports and exports of this period increaſed to the ſum of 50,867,818l. hence the ſtagnation in February, 1797.

The laſt return of bank notes is 15,450,970.

The average imports and exports, for three years, ending in 1799, amounts to 59,129,046l.

Admit the circulation for the firſt period to have been adequate, though it undoubtedly was deficient in a very great degree, the queſtion is, what ought to be the proportional increaſe of circulation, to the increaſe of imports and exports in the laſt period? If 42,204,410l. requires 11,500,043l. what will 59,129,046l. require? The anſwer is 16,112,584l.

The actual circulation therefore is below the ſum required by 661,970l. which, upon the whole circulating medium, is ſomewhat above one twenty-fifth leſs than the ſum which might have been added to it, in due proportion to the iſſue of bank notes in 1793. But it muſt be allowed, that the amount of the bank notes, in 1793, was inadequate to the circulation, which at that period the commerce of the kingdom required.

The amount of that deficiency may, with very reaſonable certainty, be known by the ſupport which government then gave to commercial credit, which in truth was nothing more than an extenſion of the iſſue of bank notes, through the medium of Exchequer bills. The Bank itſelf might, with the ſame advantage, have performed the ſame operation, by increaſing its diſcounts.

The whole ſum advanced by government was 2,129,200l. all repaid (after every expence of an extraordinary commiſſion defrayed) with a ſmall profit. The alarm, from a want of circulation, had been ſo general, that a ſum of five millions had been thought neceſſary to provide for the exigence.

The actual demand, in the firſt moment, did not much exceed three millions and a half; of which the unwarrantable claims did not amount to 400,000l. and had the Bank, in the due exerciſe of its own diſcretion, in admitting or rejecting diſcounts (to which it was at leaſt as competent as the commiſſioners named by government) iſſued a ſum equal to that which, without any loſs, was advanced by the public, it may be preſumed, that the diſtreſs of credit would not have ariſen, and the Bank would have gained the diſcount.

This tranſaction proves, that the ſtate of commerce in the country, in 1793, required and would have abſorbed a circulation, to the extent at leaſt of two millions beyond the 11,500,000l. it then poſſeſſed in bank notes.

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If this be a juſt ſuppoſition, the increaſe of bank notes from that period, muſt appear to be indeed very moderate: for, if 13,500,000l. be a neceſſary circulation for a commerce of 42,000,000l. 15,500,000l. is ſurely not too much for a commerce of 59,000,000l.

If the compariſon therefore was fairly drawn, between the ſum to which the circulating medium, by means of the Bank, ought to have been provided in 1793, ſtill more in 1796, and the preſent amount of that circulation, the Bank may rather be charged with being too timid in its operations than too profuſe.

If the commerce of 1793, required a circulation of thirteen millions and a half, that of 1799, would require a circulation of eighteen millions inſtead of fifteen millions and a half.

This proof ſeems to us ſo undeniably evident, that it would hardly be arrogant to conclude it with a mathematical Q. E. D. With this therefore, which, if admitted, deſtroys the whole force of the pamphlet, we conclude our conſideration of it.

ART. XI. *Archæologia, or Miſcellaneous Tracts relating to Antiquity. Vol. XIII.*

(Continued from our laſt, p. 597.)

IN recurring to this volume, our attention is carried to a number of curious inſcriptions, autographs, names, creſts, arms, and devices, found on the walls of a room in the Tower, which the ſtate-delinquents at different times confined there, being generally denied the uſe of books, ſeem to have made by way of amuſement, and to alleviate the horrors of impriſonment. The reſident Secretary, with a laudable zeal to reſcue from oblivion what theſe unfortunate men uſed their only means to record, has had them copied in *ſeven* plates, and given along with them biographical ſketches, which together form the next article.

VII. *Account of Inſcriptions diſcovered on the Walls of an Apartment in the Tower of London. By the Rev. John Brand, Secretary.* Read Nov. 17, 1796.

Our readers will be beſt informed in Mr. B.'s own words, how they happened to be brought to light.

"There is a room in Beauchamp's Tower, in the Tower of London, antiently the place of confinement for ſtate-priſoners, and which has

has lately been converted into a meſs-room for the officers of the garriſon there*. On this alteration being made, a great number of inſcriptions was diſcovered on the walls of the room, which probably have, for the moſt part, been made with nails, and are all of them, it ſhould ſeem, the undoubted autographs, at different periods, of the ſeveral illuſtrious and unfortunate tenants of this once dreary manſion. For the diſcovery, as well as the preſervation, of theſe moſt curious memorials, the Society ſtand indebted to the unremitted zeal and attention of their reſpectable member, Colonel Smith, F. R. S. Major of the Tower of London." P. 68.

There is but one date later than the time of Elizabeth, and none prior to that of Henry VIII. The earlieſt is 1518. In the reign of the latter, the principal cauſes of theſe impriſonments ſeem to have been of a religious nature, and for denying the King's ſupremacy: in that of the former, for plots againſt the Queen's government, and for aiding and abetting her Scottiſh rival. We ſhall mention ſome of the moſt curious particulars.

The device of the ambitious John Dudley, Duke of Northumberland, done leſs than a month before he was beheaded. "His name, in the ſpelling of the age, is under the creſt of the lion and bear and ragged ſtaff." Underneath is a puning inſcription.

A repetition, taken from different ſides of the room, of the royal title of the amiable and unfortunate Lady Jane Gray.

"She had, perhaps, a latent meaning in this repetition of her ſignature, *Jane*, by which ſhe at once ſtyled herſelf a Queen, and intimated, that not even the horrors of a priſon could force her to relinquiſh that title." P. 70.

"The autograph of Philip Howard, Earl of Arundel, and ſon of Thomas Howard, Duke of Norfolk, who was beheaded, A. D. 1572."

This is ſubſcribed to a ſhort ſentence in Latin, full of piety, and which accords well with his character.

"Here he lay above four years before he was brought to his trial, which came on April 18, 1589, and of which the particulars are preſerved in the collection of State Trials. Though condemned to die, he never felt the edge of the axe, but was reprieved from time to time till his death in the Tower, Oct. 19, (Collins ſays Nov. 19, 1595) and aged about 40 years; thus compenſating, as it were, by a cloſe confinement for ten years, the fatal ſtroke that had been undergone by his father, grand-father, and great grand-father." P. 73.

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* An inſide view of this room alſo is given, in its original ſtate. *Rev.*

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An inſcription and cyphers of Arthur and Edmund Poole, brothers, who were confined here on an indictment of treaſon:

"That they and others, named in the ſame indytemente, as falſe traytors and rebells agenſte the Queen's majeſty, did compaſſe, imagyne, and goe aboute not onlye to depryve and depoſe the Queen, but alſo her death and deſtruction; and to ſette upp and make the Skottyſhe Queen, Queen of this realme."

But the parties, though found guilty, we are told, did not ſuffer; at leaſt, the lives of the Pooles were ſpared, in conſideration of their being of the blood royal.

"It ſhould ſeem, however, that both Arthur and Edmund Poole were confined during their lives in the Tower: for in the regiſter of the Tower chapel there remain, between the years 1565 and 1578, the two following entries:

"Mr. Arthur Poole, buried in the chappell.

"Mr. Arthur Poole's brother, buried in the chappell." P. 77.

The laſt article in the collection exhibits a charge of a very different nature.

"Hugh Draper committed the 21ſt of March, 1560. This man was brought in by the accuſation of one John Man, an aſtronomer, as a ſuſpect of a conjuror or ſorcerer, and thereby to practiſe matter againſte Sir William St. Lowe and my ladie." P. 98.

He does not ſeem, however, to have been very much alarmed by his confinement. For he had left a ſpecimen of his very art upon the wall, which is copied here in a folio plate, one fourth of the ſize of the original. This he has entitled "a ſpher," or the caſting of a nativity. It is a moſt elaborate performance, and one of the beſt inſtances we have ſeen of the "operosè agendo nihil agens." The poor man was moſt probably deranged in his intellects, and ought to have been delivered over to another ſort of cuſtody. But that a perſon, who it appears was but a tavern-keeper, and of otherwiſe reputable character, ſhould have been impriſoned in the Tower on a charge ſo abſurd, is a ſtrong proof of the ſuperſtition and credulity of the age.

VIII. *Copy of an Original MS. entitled "Inſtructionns for every Centioner* to obſerve duringe the Continuance of the Frenche Fleet*

* The generality of our readers may perhaps wiſh to have ſome explanation of this term. "*Centenarius* Gothorum propriè et Germanorum eſt, qui comitum territoria per *centenas* ſivè *centurias* (Tacito *pagos*) dividebant, ſingulum ſingulæ præficientes, *centenarium* inde et *cen-*

Fleet uppon this Coſt, untill Knowlege ſhal be had of ther Diſpercement; given by Sir George Carye, Captein this fyrſt of Sep. 1586." *Communicated by Sir William Muſgrave, Bart. F. R. S. and F. A. S.* Read Feb. 16, 1797.

From theſe inſtructions, which are but ſhort, we ſhall extract the following, for the ſake of making a ſlight remark.

" That yow take order in all the perriſhes within your canton that no bells be ronge in the churche for ſervice, chriſteninge or burriall, but only on bel during this tyme and uppon the alaram al the bells to be ronge out.

" That yow appoint ſome of your *hoblers* during this tyme ſtil to attend yow, and that ther horſes be alwais in a reddines to pas in haſt as occaſion ſhal be offred." P. 101.

In an extract from Camden's Britannia, ſubjoined by way of note, it is ſaid, that " it had been the cuſtom antiently for horſemen, then called hobelers, to be ſtationed in moſt places, in order to give notice of the enemy's approach in the day." But this does not give an exact explanation of the word. The *hoblers, hobelars, hobbyllers*, or *hobilers*, were *light-armed* horſemen mounted on little fleet horſes, called *hobini* or *hobbies*, a term peculiar to England*: which Du Cange in v. explains by *equi diſcooperti* (not furniſhed, or light) as oppoſed to *equi cooperti* (furniſhed, or heavy). In the 28th of Edw. I. their pay was 6d. a day.

IX. *Account of the Fall of ſome of the Stones of Stone-henge, in a Letter from William George Maton, M. B. F. A. S. to Aylmer Bourke Lambert, Eſq. F. R. S. and F. A. S.* Read June 29, 1797.

Of the three *trilithons* (each conſiſting of two uprights and an impoſt) which had till then remained in their original poſition, the one ſtanding on the right hand, as you advance from the entrance, fell with ſuch a tremendous craſh, on Jan. 3,

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centurionem apellatum, Francis *centonem*." Spelman's Gloſſ. p. 151. So that theſe *centeners*, to whom the inſtructions were ſent, were nothing elſe than *Domini Hundredi* (Angl. *Hundredors*) as it is expreſſed afterwards, p. 155. " Noſtrum autem *centenarium* (quem hodiè *Dominum Hundredi* vocant) è legibus aſpice Edouardi Confeſſ. cap. 32." *Rev.*

* Hence *hobby-horſes* for children, from their ſize. Liber Garderobæ, p. LI. et gloſſ. ad fin. p. 306. Theſe *hoblers* are mentioned in the Paſton Letters, II. 329, where, it is remarked, that " they were *light* horſemen, who by the *tenure of lands* were obliged to maintain their nags, and be in readineſs, on ſudden invaſions, to ſpread intelligence."

1797, that "ſome people employed at the plough, full half a mile diſtant, ſuddenly felt a conſiderable concuſſion, or jarring of the ground." Nor is this ſurpriſing; as, according to Mr. M.'s experiments, the ponderoſity of the whole *trilithon* was nearly 70 tons; that of the impoſt alone being conſiderably more than eleven. The immediate cauſes of this fall are ſuppoſed to have been a ſudden and rapid thaw ſucceeding a very deep ſnow, the inclination which the *trilithon* had acquired, and the corroſion of one of the ſupporters near its foundation.

One miſtake has been cleared up by this accident. Theſe ſtupendous ſtones were thought to have extended to a very conderable depth within the ground: but "it appears, that the longer of the ſupporters was not more than three feet ſix inches deep (meaſuring down the middle) nor the other but little more than three feet."

"We do not find the preciſe time of any alteration prior to this upon record; it is therefore probable, that none may have happened for ſeveral centuries, and the late accident being the only circumſtance aſcertained with exactneſs, may be conſidered as a remarkable æra in the hiſtory of this noble monument of ancient art." P. 103.

This account is illuſtrated by two handſome plates of the folio ſize; the one being a view of Stonehenge, previous to the date of this fall, and the other repreſenting its preſent appearance.

X. *An Examination of an Inſcription on a Barn in Kent; the Mantle-Tree in the Parſonage Houſe at Helmdon in Northamptonſhire, as deſcribed by the Profeſſors Wallis and Ward, reviſed; and Queries and Remarks on the general Uſe of Arabic Numerals in England. In a Letter from the Rev. Samuel Denne, F. A. S. to Richard Gough, Eſq.* Read Feb. 23; March 23, 30; May 11, 18, and 25.

The celebrated Helmdon Mantle-tree, and the inſcriptions and ſhields of arms placed in the walls of buildings at Preſton Hall in Aylesford, are again brought under review in this elaborate diſquiſition; and we think that they will henceforth loſe the credit of that high antiquity, which Profeſſors Wallis and Ward had aſſigned to them. Mr. D. begins with the *eaſt*-houſe and barn at Preſton Hall, of which there are ſketches given. On the end of the barn the date 1102, in Arabic figures, appears, with the initials T. C. a little below, between two coats of arms *Colepeper* quartering *Hardreſhull*. On the eaſt-houſe there is the ſame date, but "T. C. is twice carved; once with the ſhield, that has on it the arms of *Colepeper* only,

and again with a ſhield, on which the ſame coat is quartered with the arms of Hardreſhull." Mr. D. has ſhown, that the *Thomas Colepeper*, who had the right of quartering theſe arms, died at Preſton Hall in 1602. It is to be particularly remarked alſo, that both the barn and oaſt-houſe are of *brick*, and that the ſtyle of ſtructure of both is conformable to the buildings of that age.

The queſtion then recurs, what can be the ſignification of the date 1102 in Arabic numerals? This Mr. D. has ingeniouſly ſolved.

"To Thomas Colepeper, *by whoſe direction the numerals* 1102 *were affixed to the barn and oaſt-houſe*, ſuppoſing them to ſpecify a year (and they can hardly be otherwiſe conſtrued) they muſt have marked what he deemed *an important era in his family*: for before my late excellent friend, Dr. Joſeph Milner, improved this ſeat, and took down a high wall that was in the front of it, there were two more inſcriptions bearing the ſame date. One of them, as mentioned by Mr. Haſted, was on a chimney, the other, as noticed by Dr. Harris, on an old ſtone portal on the left hand of the gate. And if the family had really inhabited this manſion 500 years, it is not in the leaſt ſurpriſing that a deſcendant ſhould be ſolicitous to thus perpetuate ſo memorable an event. And ſhould it have been his intention to appriſe the many Colepeper plants, which had long flouriſhed in different parts of Kent, that they were ſcyons from the Preſton Hall ſtem, it was a ſpice of vanity that was excuſable." P. 112.

"But be the ſurmiſe well-founded or groundleſs, that the inſcription is commemorative of a family epoch, the figures themſelves will not caſt a ray of light on the introduction of Arabic numerals, as the ſculptor would clearly give a preference to figures that were moſt convenient, and moſt in uſe at the time he was employed; nor can there be any reaſonable doubt of the buildings not being erected before the cloſe of the 16th century." P. 113.

Mr. D. next enters upon the conſideration of the Helmdon mantle-tree, according to the drawings exhibited of it, by Dr. Wallis, to the Royal Society: and, from the figure of the *dragon volant*, and the *fleur de liz*, neatly carved, or at leaſt neatly engraved, upon the dexter diviſion of it, he thinks it will better correſpond with the age of Henry VIII. than either that of Henry I. or III. The two capital letters, W. R. on a ſhield in the ſiniſter diviſion, ſuppoſed to denote the initials of the name of the then rector of Helmdon, are referred to Will. Renalde, A. M. twenty-ninth rector, who was inſtituted in 1523, only ten years previous to the date, which Mr. D. had allotted to the Helmdon inſcription, and "who," he ſuppoſes, "might have adopted this mode of informing thoſe who came after him, that they were obliged to him for this handſome decoration of their parlour chimney."

This

This leads Mr. D. to an enquiry, when the Arabic figures became general, either in arithmetical accounts, or in denoting years and days; and after adverting to Madox's hiſtory of the Exchequer, the wardrobe account of Edward I. the regiſters of monaſteries, and the private accounts in the Northumberland-Houſe Book, as well as inſcriptions carved, punched, or ſtamped on ſtone or wood, on braſs or other metal, he proves that their uſe was by no means ſo early "as has been inadvertently conceived by ſome perſons, and by others implicitly adopted." The reaſons he here aſſigns for the very ſlow progreſs in the practice with them, for upwards of one hundred years after they were certainly known in this country, are partly the general ſtate of knowledge and literature in the 15th century; partly a pertinacious adherence to old habits and forms, and the fears and doubts which ſcribes and ſcriveners might entertain, whether if a more eaſy mode of reckoning was purſued, the profits of their craft would not be leſſened by it. Theſe profits, indeed, were ſoon not only to be leſſened, but moſt effectually deſtroyed, by the introduction of printing, which would proportionably accelerate the progreſs of Arabic numerals.

"By that excellent invention there would be an increaſe of ſcholars in arithmetic, and the knowledge of it attained with greater facility. Nor could the compoſitors of the preſs have had the ſame prejudices againſt theſe figures, that the writers and tranſcribers of MSS. might entertain, becauſe it might affect their livelihood. A curſory view of a proof-ſheet, upon which were impreſſed the ſame ſums of money in the common cyphers, and in Roman capitals, would immediately ſatisfy an impartial examiner, which claſs was the more eligible.

"In the middle of the 16th century, Robert Record, Fellow of All-Soul's College in Oxford, and doctor of phyſic, publiſhed his perfect work and practice of arithmetic. It was dedicated to king Edward VI. and contained two dialogues between the maſter and ſcholar, the former of them teaching the art and uſe of arithmetic with the pen, the ſecond the accounting by *counters*. Of this book, the firſt edit. in 8vo. was in 1540*; the ſecond in 8vo. with augmentations by John Dee, in 1590; and a third, in 12mo. enlarged by John Mellis, in 1658." P. 137.

From this book a ſpecimen is ſubjoined of the author's method of illuſtrating an example, which exhibits a ſtrange jumble of Arabic and Roman notation. All the examples are

* This is an error of the preſs for 1549. A different account is given of the editions of this book at p. 161. *Rev.*

given in common figures, but the rules are illuſtrated in words, letters, and figures; and, therefore, Mr. D. thinks

"it is not a ſtrained inference from this treatiſe of a great arithmetician, that in his days the Arabian numerals could not have been in very common uſe, when the maſter found it requiſite to explain to his ſcholar in ſuch an heterogeneous method the force, value, and utility of theſe now vulgar figures."

This is a very fair deduction; and our aſtoniſhment is the more increaſed at it, when we conſider, as Mr. D. has obſerved,

"the ſlow progreſs formerly made in acquiring a ſcience, a proficiency in which is now ſo eaſily obtained; for a ſtripling at a ſchool in a country village can now, by the help of thoſe figures, work a ſum that the eminent Roger Bacon could not have reckoned perhaps in a whole day with Roman capitals."

From a deep ſenſe of the benefit that has accrued to people of every degree and ſtation in ſociety, Mr. D. ſeems to have inveſtigated this ſubject with peculiar ardour; for he has reſumed it, and on ſomewhat former grounds, in the following:

XI. *Additional Remarks on the Helmdon Mantle-Tree Inſcription, and on the Knowledge and Uſe of Arabic Numerals in the 13th, 14th, 15th, and 16th Centuries. By the Rev. Samuel Denne, F. A. S.* Read June 1, 1797.

The reaſoning on the inſcriptions in the laſt memoir was principally founded on a review of the plates, as publiſhed in the Philoſophical Tranſactions. But Mr. D. was enabled to be more accurate in his remarks, and to ſpeak more decidedly on the ſubject, by the indefatigable zeal of Mr. Gough*, the

* On the mention of this gentleman's name, we cannot omit the opportunity of expreſſing our regret, that the Society ſhould be deprived of the labours of ſo excellent a ſcholar. For varied and extenſive erudition, for unwearied exertion, as well as ability in inveſtigating every ſubject relating to antiquity, *quando ullum invenient parem!* If the union of fortune and talents be then moſt happy, when they are applied to enrich a country's literature, the late edition of Camden, and the Sepulchral Monuments will remain a laſting teſtimony of ſuch a patriotic application. But we have no occaſion to bring theſe ſplendid, and we may call them national works, to our readers' recollection; we need only appeal to the former volumes of this very publication, to aſk, whether a continuance of the ſame literary aſſiſtance would not have been moſt deſirable? With reſpect to the *cauſe*, why it has been withdrawn, it is not for us to enquire into it; we can only lament the *effect*.

then Director, "who being appriſed that the Mantle-Tree was extant, took a journey into Northamptonſhire for the purpoſe of ſurveying it," and made his report upon it. This report is inſerted here, accompanied with a fac-ſimile taken at the time. The former we ſhall extract, as it ſhows the preſent ſtate of this inſcription, about which ſo much has been ſaid.

"In the modernization of a room," writes Mr. Gough, "originally 20 by 12, now divided into a drawing-room and book-cloſet, the mantle-tree has given way to a modern chimney-piece; not by removal or abolition, but by incloſure in a ſhelf over the fire-place, removable at the pleaſure of antiquaries. By this alteration, the principal parts are preſerved, though the new wainſcot trenches a little on the tops of the characters, and entirely conceals the head of the dragon, and the roſes finial. Nothing has been cut or broken off the figures, nor is any material part concealed, as the incloſed fac-ſimile will convince you. But you are to obſerve, that the figure under W. R. is meant for the dragon, who is placed at the head of the whole; though not being eſſential to the inſcription, is here introduced merely to ſhow how much of him is concealed: and, for the ſame reaſon, the compartments of roſes are omitted.

"Mr. Ruſſell, the preſent incumbent, whoſe name is not like the ſuppoſed maker of the parſonage mantle, William but John, is well aware of the curioſity he poſſeſſes, and not deficient in attention to the few who think it an object of inquiry, nor inſenſible to the poſſibility of its being of leſs antiquity than is generally preſumed, though he wiſhes to be convinced of the contrary propoſition. He has a copy of Dr. Wallis's account of it in MS. The rectory houſe ſhows no particular mark of antiquity in the ſtyle or building, being a ſubſtantial ſtructure of the ſtone of the country, like many of its neighbours, and not calculated to contain five or ſix children. How to make *Anno Domini* out of the two firſt compartments rather puzzles me. I ſubmit the third to you." P. 143.

The mantle-tree appears from this fac-ſimile to be ſo rude a piece of ſculpture, and is ſo very unlike the drawing given in the Phil. Tranſ. that it ſhows the neceſſity there is, in diſputes of this nature, of always tracing the matter, when it can be done, to the fountain-head. The burine of the engraver has a wonderful power not only in ornamenting, but in tranſmuting. A letter in an inſcription, or a figure in a date, may, by a ſingle touch, be accommodated to ſuit any favourite ſyſtem or hypotheſis. In this mantle-piece, which ſeems to "have been the workmanſhip of a country joiner, not capable with chiſel or with pen of forming a correct figure or letter," there is no wonder that Mr. Gough ſhould acknowledge himſelf to be puzzled how to make *Anno Domini* out of the fragments of the letters. We have wiped our ſpectacles again and again, and candidly

candidly own the ſame inability. Not ſo Mr. D. He, with Lyncean eyes, unravels the whole, by diſcovering the characters ſpecifying the century, contrary to Wallis and Ward, in the ſame compartment, as the M denoting the thouſandth year; and thus makes out the whole to be intended for 1533. To us it appears, that no part of the date can be pronounced upon for certain but the 33, which figures, having their lower extremities reverted, are not unlike the ſhape of thoſe Arabic numerals then in uſe. The roſes, Mr. D. thinks, may be deemed coetaneous embelliſhments. The initials, W. R. are alſo plain, and can be referred to no other but the rector before-mentioned.

"From an extract of the regiſter of John (Longland) Biſhop of Lincoln, communicated by Mr. Fardell to Mr. Gough, it appears that William Ranalde, maſter of arts, was in 1523 admitted at Buckden to the rectory of Helmdon, on the preſentation of the maſter and brethren of the hoſpital of St. John near Northampton. But when he vacated the benefice, or whether by reſignation, ceſſion, or death, is not known. Mr. Gough writes, "unfortunately the regiſter of the pariſh does not begin till 1570, which is ten years after the time of the next ſucceſſor noticed in Brydges' liſt of the incumbents, and Helmdon church having been completely new paved," Mr. Gough looked in vain for any ſepulchral veſtige of him. Should his will be diſcovered, it may afford ſome material intelligence concerning him*. At preſent there is a ſtrong preſumption of his having built the rectory-houſe; and after duly weighing the ſeveral circumſtances alledged to eſtabliſh the early uſe of Arabic numerals from the Helmdon date, I ſcruple not to plead, that it ought to be *ſtruck out of the record*. It being alſo undeniable, that as the Arabic numerals on the out-buildings at Preſton Hall could not have been carved before the concluſion of the 16th century, there muſt be in them a retroſpective alluſion to the date of the year, and conſequently this is another caſe not in point." P. 147.

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* As it does not appear by the regiſter at Lincoln, who ſucceeded W. R. in the rectory, and as that regiſter has been kept with remarkable care, we remember it was obſerved to Mr. D. at the time, when he was engaged in this enquiry, that it might be concluded he was rector in 1541, when the ſee of Peterborough was founded, and that his ſucceſſor's inſtitution might perhaps be found amongſt the early records of that dioceſe, where it was probable his will might alſo be diſcovered. On this ſuggeſtion Mr. D. inſerted a letter in the Gent. Mag. for 1796, p. 1012, ſoliciting information on theſe particulars from any correſpondent at Peterborough, of the antiquary caſt. But as no notice is taken of this circumſtance in this paper, it does not appear that any ſatisfactory anſwer was obtained. *Rev.*

Having

Having conſigned theſe inſcriptions to the neglect which they deſerve, Mr. D. next notices that on a braſs ſepulchral plate in Ware church (1454) as being the earlieſt yet diſcovered; whence Mr. Gough had deduced a weighty argument, that from their not appearing on ſepulchral monuments till this time, the Arabic numerals could not have been common among us before the 15th century. After an enquiry into the earlieſt uſe of theſe characters, in ſpecifying the dates of deeds, and in numbering the leaves or pages of books in MS. Mr. D. examines the well-known paſſage in Matt. Paris's hiſtory, relative to the introduction of the *Greek* numerals by the Archdeacon of Leiceſter, and Mr. North's comment upon it in Archæologia, X. 375.

"It being expreſsly mentioned, that John de Baſing imported into this country the Greek numerals, is it not an overſtrained critical amendment to aſſert, that the characters were not Greek, but Indian numerals, and new named by ſome uncertain continuator of the hiſtory, becauſe they paſſed from India through Greece to England? Such a fundamental alteration will be deemed leſs juſtifiable, if it be conſidered, that the perſon in queſtion was the moſt eminent Greek ſcholar of his age; that he travelled into Greece, and abided at Athens, for the purpoſe of improving himſelf in the Greek language. That when he returned home, he brought with him ſeveral Greek MSS. that he ſpirited youths to the ſtudy of the Greek language; and that for the uſe of the ſtudious he tranſlated into Latin an edition of a Greek grammar. Nor from the relation we have of him does it appear, that he extended his travels beyond Athens, or that he was converſant in the eaſtern literature and ſciences. We learn, however, that he communicated to his intimate acquaintance the knowledge and the ſignification of theſe figures; and from the brief explanation given of them by the hiſtorian, who has likewiſe contraſted them with *two other kinds* of numerals, it may, I think, be demonſtrated, that he muſt have meant *Greek* figures." P. 150.

When Matthew Paris, in ſpeaking of the Greek numerals, obſerves that the thing moſt to be admired in them was, that by a ſingle figure any number is repreſented, he adds, "quod non eſt in *Latino* vel *Algoriſmo**," which is not the caſe in the Latin

* Edit. Watts, p. 721. In the copy of his hiſtory in Corpus Chriſti Coll. Cambr. this paſſage is given more fully, and, as the late Dr. Pegge thought, from his own pen; where a ſpecimen is alſo added of theſe Greek characters, with their value in Roman numerals annexed. The curious reader may ſee this in Dr. Pegge's life of Biſhop Groſſeteſte, p. 347, who remarks upon this mode of numeration, that "it may be juſtly admired for its ſimplicity; but could not be ſo well applied to the

Latin numeration, or in *Algoriſm.* Now as it is agreed by the gloſſariſts, that the word *algoriſmus* is of Arabic etymology, and denotes *numbering*, Mr. D. thinks, that *Arabic figures* muſt be meant by it; which, though they might be known to the hiſtorian, yet that it may be reaſonably inferred, he was not aware of their amazing capabilities; otherwiſe, "he could never, as figures, have given a preference to the Greek letters."

"But ſince it is clear, that Arabic numerals were not unknown to Matt. Paris, how are we to account for Chaucer in his Dreme*, ſtyling them *newe* figures? The probable ſolution of this difficulty is, that theſe *figures ten* had been then but lately uſed for the addition and ſubtraction of pounds, ſhillings, and pence; and the ſurmiſe acquires weight from the concomitant words of the poet, that "Argus, the noble contour, counted with them in his countour." And yet proof is wanting of this uſe of the vulgar figures from the time of Chaucer, to an advanced period of the 16th century. In books (writes Mr. North) they were doubtleſs firſt uſed, and books have been examined to no purpoſe. Imagining, that though the ſearch had been fruitleſs in the libraries of ſeveral colleges in Oxford, ſome examples might be traced in the books of accompts upon the ſhelves, and in the boxes of the Burſar's apartments, I hinted a wiſh to Mr. Ellis to purſue, when quite conven ent, this *new* line of enquiry." P. 156.

This gentleman, whom Mr. D. mentions as being then a very young ſtudent in St. John's College in Oxford, with a ſtrong and very uſeful propenſity to antiquarian reſearches, very readily acceded to this requeſt, and the reſult of his examination was, that, in the Burſary accounts of All Souls, the Roman numerals are uſed till the beginning of the 18th century; in thoſe of Exeter, till within about 30 years ago; and of the other college accounts, "none occur, wherein the Arabic numerals are uſed, till within the laſt 50 or 70 years."

Notwithſtanding the circulation in print of different treatiſes of arithmetic, from an early period of the 16th century (moſt of them being here enumerated) "which were to teach to reckon in a ſpeedier method than had been hitherto purſued," this is an additional proof of the little progreſs made in the art. It is, however, well accounted for by Mr. D. who further aſcribes it to the inattention of the firſt founders of public

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the purpoſes of arithmetic as our preſent figures, becauſe the ſimilarity of the characters would ſubject us to perpetual, and ſometimes important, miſtakes. It would require a very nice and accurate pen in a writer, which diſqualifies it for ready and common uſe." *Rev.*

* Line 430, & ſeq. See alſo Gent. Mag. vol. liii, p. 406, where Chaucer's verſes are quoted.

ſchools,

ſchools, who made no kind of proviſion for arithmetical knowledge.

"Of grammar ſchools there was not a ſcarcity, "there having been more erected and endowed within 30 years before the Reformation, than there had been in 30 years preceding. So that, as Dr. Knight ſuggeſted, there wanted rather a regulation than an increaſe of them*." But not in any grammar ſchool, as I ſuſpect, was the ſcience of arithmetic a branch of the original inſtitution. A knowledge of the primary rules of it was not a previous qualification for admiſſion into them. What was required of a ſcholar expectant was, "that he ſhould be able to rede and write ſufficiently his own leſſons in Latyn and Englyſhe†." Not any uſher or aſſiſtant was provided to teach this "ground of arts," or to ſupply to the ſcholar a cup out of this "well-ſpring of ſciences:" nor was an hour in a week appropriated for this eſſential branch of erudition. This was an overſight in the eſtabliſhment of ſchools, which at that time, and long afterwards, had its inconveniences. And, whatever may be the preſent uſage, it is within recollection, that 50 years ago there were ſent from capital ſchools to the univerſity, youths of good abilities, and not by any means wanting in grammar and claſſical learning, yet ſo little verſed in the vulgar figures, as to be obliged to have recourſe to the maſter of a day-ſchool in the town, for inſtruction in the four fundamental rules of arithmetick." P. 164.

To the truth of this remark, every perſon of any conſiderable ſtanding in the univerſity can bear witneſs; and even at this time it is notorious, that the ſtudents from the northern ſchools, where attention is paid to arithmetic and mathematics, go up to college with particular advantages over thoſe, who have been educated in the public ſchools of the metropolis, and other ancient ſeminaries; eſpecially at Cambridge, where all the honours are aſſigned to a proficiency in the various branches of mathematics.

If we have given theſe diſſertations a very minute examination, we think ourſelves fully juſtified by the importance of the ſubject, as it is generally allowed, "that, next to the art of printing, there is no invention of more extenſive uſe than that of the numeral figures or cyphers." Mr. D. has purſued the inveſtigation, through 62 pages, with ſingular aſſiduity; having directed his ſearch to ſources unexplored by former enquiries. In our ſtrictures on the preceding volume of this publication, it may be recollected, that we did not beſtow our commendation upon his mode of reaſoning; but we are happy, at

* The Life of Dr. John Colet, Dean of St. Paul's, p. 100.
† Ibid. p. 124.

parting, to be able to ſpeak thus favourably of theſe papers. We have, indeed, beſtowed upon them a fuller attention than common, both on account of their intrinſic merit, and becauſe, with regret we write it, they are the laſt that will come under our review from this author.

(To be continued.)

ART. XII. *An Attempt to illuſtrate ſome of the Prophecies of the Old and New Teſtament. By Thomas Zouch, A. M.* 12mo. 240 pp. 3s. 6d. Wakefield printed; ſold by Payne, &c. London. 1800.

THE importance of this book muſt by no means be eſtimated in proportion to its ſize. It contains within a narrow compaſs much ſcriptural learning; much wiſe and able conſideration; and much temperate, though firm oppoſition, to opinions which the author conſiders as ill-founded. Mr. Zouch (we preſume, the ſame who publiſhed, in 1796, the valuable edition of Iſaac Walton's Lives) has here brought together ſome lately agitated paſſages of the prophetic Scriptures, with a view to illuſtrate their deſign. He particularly oppoſes the application of the prophecies concerning Antichriſt to atheiſtical France, adhering to the opinion eſtabliſhed by ſuch a weight of Proteſtant authority, that Papal Rome is the true object of thoſe predictions. On this ground, he is obliged immediately to oppoſe the late Mr. Jones of Nayland, whoſe diſcourſe "on the Man of Sin" certainly took up that idea in too haſty a manner. He oppoſes him, however, with the reſpect and eſteem due to ſo valuable a character.

"If any name be dear to ſacred literature, it is that of the late Mr. Jones of Nayland. In his diſcourſe on the Man of Sin, he declares, that "one remarkable Sign of the laſt day has not hitherto received an adequate interpretation"—"that volumes have been written with great uncertainty of interpretation, depending upon facts, which, however bad in their way, did certainly never come up to the deſcription of St. Paul." He conſiders the term apoſtacy as implying "an apoſtacy from the Chriſtian faith"—"a total rejection from the Chriſtian Religion, not a partial deviation from it by the admiſſion of ſome particular doctrines or practices." When the Man of Sin is repreſented as oppoſing and exalting himſelf above all that is called God, Mr. Jones explains the words as denoting an oppoſition to Kings and Rulers. He ſuppoſes the reſtraining power mentioned by the Apoſtle to be "the reſtaining power of government, and the obligations of law," which,

which, He obſerves, are taken out of the way and aboliſhed by the Revolutioniſts of France. In ſhort, He applies the propheey of this great defection to a neighbouring country, where " the Chriſtian religion hath been renounced, not negatively, through corruption of manners or neglect of truth, but poſitively, publicly, and in ſolemn form :" where " the reſtraining power of government, and the obligation of law, have not been interrupted and defied, but abſolutely taken out of the way, and aboliſhed," where we ſee " a portentous Company riſen up, who take to themſelves the ſublime denomination of Legiſlators, not under the authority of God, but in their own right, excluſive of his legiſlation, and in oppoſition to his power :" where " the churches have been ſhut up from the worſhip of God, and opened to admit the worſhip of reaſon—the reaſon of man, or man himſelf, who now, as God, is actually ſeated in the temple of God, to be worſhipped*."

" Does this deſcription of the great apoſtacy correſpond with that of St. Paul? The Apoſtle clearly and in the moſt explicit language informs us wherein it conſiſts :—not in a dereliction of all religion, not in a change of political principles, not in a rebellion or revolt from the Roman, or any civil government—not in the annihilation of all law and order; but in a falling away from the purity of the goſpel by admitting certain tenets and practices which he ſpecifically enumerates:—the worſhip of demons—the prohibition of marriage—abſtinence from certain meats. Where this triple Complication of erroneous doctrines is found, there and there only we are to look for the predicted apoſtacy, the ſeeds of which were ſown in the firſt ages of the Church, have long ſince taken deep root, and brought forth fruit abundantly†. Theſe three doctrines have abſolutely been promulgated by the hypocriſy and effrontery of men noted for falſhood, for lying miracles, and forged writings, and, in the emphatic language of the Apoſtle, " having their conſcience ſeared with a hot-iron." P. 2.

This is ſurely very ſolid arguing againſt the opinion of Mr. Jones ; and it is followed by other judicious obſervations, directed alſo againſt Mr. Wrangham, and thoſe who have held a ſimilar doctrine: after which, he inſerts a caution, too valuable at the preſent moment to be omitted by us.

" The adaptation of events to the prophetic parts of ſcripture requires great care and circumſpection. A warm and lively fancy is

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" * Jones's Man of Sin, 3d edit. p. 9, 19, 20.

" † The words in the original which expreſs this Apoſtacy are of a ſimilar import with the Hebrew מעל and מרד which by no means ſignify an entire deſertion of all religion. When the Iſraelites added to the worſhip of the true God the Worſhip of Baal, Aſteroth, and other heathen idols, they were pronounced to be guilty of Apoſtacy. —See Mede's Application of 2 Pet. II. to the Church of Rome. Mede's Works, p. 238."

apt to exceed the limits of moderation and diſcreet judgment. If in the viciſſitude of human affairs any uncommon incidents occur, the pages of prophecy are unfolded, a fortunate concurrence of circumſtances is remarked, and the Reader unwilling, and perhaps unable to examine the ſubject with the ſerious diligence which it demands, too readily admits the accompliſhment of a prediction. But it muſt be obſerved that the ſyſtem of prophecy is not vague or uncertain—that it ſeldom derives any elucidation from the propoſal of haſty conjectures. The events, which conſtitute its completion, flow along the ſtream of time in a regular and uninterrupted ſucceſſion. Predicted revolutions, which are yet future, will in due courſe be ſo decidedly fulfilled, as to leave no room for ſcepticiſm itſelf to fluctuate in ſuſpenſe." P. 18.

The ſubſequent chapters apply the Prophecies of Moſes, Deut. xxviii. 49—68; Jer. v. 15—18; Daniel ii. 40—45, to the Romans. Daniel vii. 7, 8. 19, 20, the author examines, and enforces the application of the little horn to the Pope. After which, he undertakes to prove diſtinctly (in chap. v.) that the regicide government of France cannot be intended by that deſcription. In the ſixth chapter, he applies the Prophecy of the little horn of the he-goat (Dan. viii.) to the ancient Romans: ſuggeſting alſo, that he thinks it applicable, in a ſecondary ſenſe, to Papal Rome. Both theſe applications he carries on diſtinctly through each particular of the Prophecy. He then (chap. vii.) refutes the application of that ſymbol to Antiochus Epiphanes; and afterwards (chap. viii.) contends, that it is equally inapplicable to Mahomet and his ſucceſſors. In the ninth chapter, Mr. Z. undertakes to apply Dan. xi. 26—39, to the Papal power alſo; and follows Biſhop Newton in conſidering the *Mahuzzim*, as the falſe ſaints of that church.

The latter chapters treat of the Man of Sin, as predicted by St. Paul in his Epiſtles to the Theſſalonians and to Timothy, and of the two Beaſts in the Apocalypſe; contending, in every inſtance, for the neceſſary application of them to Rome and its corruptions. No conſiſtent Proteſtant can, in our opinion, neglect theſe applications; nor can Mr. Zouch's repreſentation of them be conſidered as wanting force or propriety. The following paſſage reſpecting the actual ſtate of Chriſtianity, towards the concluſion of the book, deſerves particular attention.

"II. The preſent ſtate of the chriſtian religion in the world ſuggeſts no motives to innovate from the commonly received opinion concerning Antichriſt. The condition of the monaſtic orders is truly wretched and forlorn. Their habitations plundered, their revenues confiſcated, they are reduced to the loweſt ebb of diſtreſs. In this country ſome of them have found protection and a ſafe aſylum. The zeal and warm benevolence of good catholics may long continue to

ſupport and preſerve, if not to reſtore them to affluence and proſperity. At leaſt their final diſſolution hath not yet taken place. The kingdom of Antichriſt ſtill exiſts, and hath long exiſted. In the Roman hierarchy we obſerve all the marks of "the man of ſin," which are ſo particularly ſpecified in the volumes of prophecy. Though the temporal power of the Pope is ſuſpended; though his cardinals are driven from their palaces, and ſtripped of their gaudy ſplendor, yet the ſpirit of popery, exerciſing it's uſurpation over the minds of men, ſo far from drooping in deſpondency, is yet alive and vigorous. Her idols, her pictures, her croſſes, her relics are ſtill objects of religious adoration. She retains the ſame corrupt doctrines——obſerves the ſame diſtinction of meats,—the ſame abſtinence from marriage. She maintains the ſame claim to miracles, and profeſſes the ſame intolerant principles, the ſame averſion to heretics. The recent conduct of the Romaniſts in Ireland, where the genius of popery preſerves its own native diſpoſition, diſcovers the ſame bigotry, exciting men to perfidy, maſſacre and treaſon. In ſhort, the preſent appearance of things tends to confirm in every reſpect the truth of thoſe prophecies, which regard the latter times. That open avowal of atheiſm and idolatry, which diſgraces the hiſtory of the age in which we live, is a melancholy conſequence of the corruptions of the church of Rome, flowing thence as the ſtream from the fountain's head; and ſhould not therefore excite our aſtoniſhment, as if ſome new ſign of the times had manifeſted itſelf. "*Atheiſm* hath been more prevalent in popiſh than in proteſtant nations. The reaſon is plain. It is *the annual ſpawn*, and the natural effect of *the groſs ſuperſtitions and corrupt manners of the Romiſh church and court**."

"The apocryphal moraliſt, no negligent obſerver of human nature, hath remarked that "the worſhipping of idols not to be named is the beginning, the cauſe, and the end of all evil." Wiſd. XIV. 27. Hence he derives that black catalogue of crimes which he enumerates in the preceding verſes. And St. Paul, in his deſcription of men given over to a reprobate mind, attributes their depravity to the ſame cauſe. And indeed how can it be otherwiſe? An alienation from the worſhip of the true God muſt eſtrange the heart of man from every thing noble and virtuous. Deſerted by that being, whoſe pure ſervice he hath abandoned, he can have no pretenſions to divine grace, no claim of aſſiſtance from the holy ſpirit to purify his heart, or to enlighten his underſtanding." P. 229.

On ſubjects of this nature none, who poſſeſs a truly Chriſtian ſpirit, will be contentious, or, with reſpect to the opinions of others, intolerant; but we ought not, on the other hand, to

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"* Jortin's Sermons, Vol. III. p. 254.—"For ſome ages before the reformation, atheiſm was confined to Italy, and had it's chief reſidence at Rome.——This atheiſtical humour among Chriſtians was *the ſpawn of the groſs ſuperſtitions, and corrupt manners of the Romiſh church and court*." Tillotſon's Works, Vol. I. p. 30."

relinquiſh

relinquiſh interpretations, which formed the very foundation and ancient bulwark of the Proteſtant Faith*. They who are ſtudious of ſuch enquiries, will do well to conſult and conſider the work here deſcribed.

BRITISH CATALOGUE.

POETRY.

ART. 13. *Original Poems. By Thomas Sanderſon.* 12mo. 238 pp. 3s. 6d. Carliſle printed; Clarke, Robſon, &c. London. 1800.

Very ample and reſpectable is the patronage given to this Cumbrian poet in all parts of the kingdom, from which we cannot but conclude that he had already obtained ſome celebrity, before his volume appeared. Our ſuffrage to his merit cannot be given more effectually, than by inſerting one of his moſt pleaſing Poems. The moral caſt of the following ſtanzas, and their pure and pleaſing ſtyle, will ſpeak for the author better than the moſt laborious criticiſm.

"APPROACH OF WINTER.

In woods no more the feather'd throng
  Pour native muſic on the gale;
And, heard you not the harveſt-ſong?
  Its laſt notes linger in the vale.

Where are the walks that bluſh'd with flow'rs?
  And where the weſtern breeze that breath'd
Its pilfer'd ſweets to ſcent the bow'rs,
  Which PEACE and calm CONTENTMENT wreath'd?

Since now no fragrant bloſſoms blow,
  And DESOLATION ſweeps the ground,
Come, WINTER! teach me how to draw
  A moral from the ruins round.

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* Mr. Zouch's Preface opens with an error, occaſioned probably by his abſence from the metropolis. He regrets that the Warburton Lectures have been for ſome years diſcontinued. They have not been publiſhed, it is true, ſince they were preached by Dr. Apthorpe: but two courſes have been given ſince, and a third is now begun. *Rev.*

The

The ſober thought, to virtue dear,
Thy dreary walks ſhall furniſh ſtill;
Still ſweetly, on my penſive ear,
Shall fall the murmurs of the rill.

Oft through yon deſolated grove,
Where many a faded flow'ret lies!
At evening's ſhadowy hour I'll rove,
Regardleſs of the frowning ſkies.

And oft I'll to the lonely dell,
Or to the ruſſet heath repair,
To hear the diſtant village-bell
Sweet vibrate on th' expanſe of air.

If, on the wild wing of the blaſt,
The Demon of Deſtruction fly;
May then ſome ruſh-light, o'er the waſte,
With friendly beams, direct the eye.

Adieu! ye glitt'ring ſcenes, adieu!
That ſtole my heart from Peace and Truth;
That promis'd pleaſure, while you threw
Illuſive ſplendour o'er my youth!

TIME, to all pictur'd bliſs a foe,
Proclaims, as through its waſtes we range,
That all our joy is abſent woe,
And all our life progreſſive *change!*" P. 14.

The talents of Mr. Sanderſon are evidently verſatile; but, in our opinion, the ſtyle in which this little Poem is written, is that in which he moſt completely ſucceeds.

ART. 14. *Poems, moral and deſcriptive. By Thomas Dermody.* 12mo. 4s. Vernor and Hood. 1800.

There is great modeſty, and much merit, in theſe Poems; but perhaps the author's beſt talent is humour, of which his Poem to his Taylor is no mean ſpecimen.

"Oh! thou, whoſe viſionary bills unpaid,
Long as thy meaſure o'er my ſlumber gleam;
Whoſe gooſe, hot-hiſſing thro' the midnight ſhade,
Diſturbs the tranſport of each ſofter dream.

Why do imaginary needles wound?
Why do thy ſheers clip ſhort my fleeting joys?
Ah! why, emerging from thy hell profound,
The ghoſts of ſhreds and patches awful riſe?

Once more look up, nor droop thy hanging head,
The lib'ral linings of that breaſt unfold;
Be ſmiles far better than thy buttons ſpread,
And nobly ſcorn the vulgar luſt of gold."

Again:

Again:

" Let ſage Philoſophy thy ſoul inform,
With ſtrength heroic, every ill to bear;
Not better broad-cloth braves the angry ſtorm,
And conſtant Patience is delightful wear.

Be patient then, and wiſe, nor meanly ſhrink
Beneath Deſpondency's tumultuous blaſt;
The reckoning day may come when leaſt you think,
A joyful day! tho' miracles are paſt." &c. &c.

We are ſorry we have not room for the whole of this facetious performance.

ART. 15. *Atys, or Human Weakneſs. A Poetical Eſſay. By J—— M——.* 8vo. 60 pp. 2s. Vernor and Hood. 1799.

In an Advertiſement, prefixed to this Poem, the author informs us, that he intends to continue the preſent attempt, ſhould it be found to deſerve public attention. We are ſorry it is not in our power, conſiſtently with our regard to truth, to encourage him in this deſign: for, if we are to judge from the ſpecimen before us, he is likely to produce a moſt tedious and unintereſting performance.

After a proœmium of more than two hundred lines, containing a number of deſultory, and ſcarcely intelligible, moral obſervations (not wholly untinctured with Jacobiniſm) the ſtory of Atys, the favourite of the goddeſs Cybele, begins. In the courſe of about thirteen hundred verſes more, it has made but little progreſs. What then may we not expect before it comes to a concluſion? We preſume, ſeveral thouſand lines more, equally drawling and inſipid with thoſe before us; which ſcarcely ever riſe above mediocrity, and frequently fall below it. Authors are apt to complain of the ſeverity of reviewers: but one poet of this deſcription, whom the poor reviewer is compelled to read, avenges the cauſe of all his brethren. The following paſſage, in which the author is celebrating the praiſes of Pity, will afford a fair ſpecimen of his ſtyle, though rather an odd picture of his mind.

" Friend to the low!—diſtreſt!—firſt deareſt ſource
Of that ſmall ſhare of virtue I poſſeſs,
When my firm gratitude to thee ſhall ceaſe,
May I too ceaſe to be! Thou, unperceiv'd,
Taught me to think what ſuffering I might give
To other breaſts in my purſuit of joy;
To hate the ſelfiſh great, however rais'd
By Fortune's hand above my meaner lot;
Whoſe cruel pomp can meanly ſacrifice
The food of thouſands to the taſte of one;
Whoſe vile deſire of ſordid wealth can ſee
The groaning multitude oppreſt in vain,
And make theſe groans their ſport. Alas! to thee,
Could he who own*ed* thy unſullied worth,
Not hate and wiſh their fall? For love of thee,
Beyond thy gentler ſpirit greatly mov'd,

Have

Have I enjoy'd the downfall of the proud,
And wiſh'd the gathering ruin wider ſpread,
Tho' me they never injur'd. Yet again,
When I have ſeen them grov'ling low, and fall'n
Below the rigid rule of their own fate,
That very love of thy celeſtial name
Has made me ſtop the fullneſs of my joy
In its mid courſe, lament my rigor paſt,
And, with a flowing eye, and aching heart,
Regret the thing had been, I wiſh'd ſo much!—
By thee each nobler precept I have learn'd
Since infancy has taken firmer root;
By thee each ſelfiſh and ignobler weed
Of Vice, *have* found a leſs indulgent growth;
And, when they might have triumph*ed* awhile,
Still thy firm citadel, celeſtial Maid,
Withſtood their fierceſt efforts, and gave time
For ſcatter'd Virtue to make head again.
Be thou the firſt, great object of my verſe,
While, in leſs tireſome numbers, I purſue
The tale of human virtue and its vice;
And, in the narrative of ages paſt,
Forget the dulneſs of the moral ſtrain." P. 9.

We cannot ſay the numbers that follow are "leſs tireſome"; nor ſhall we ſoon, we fear "forget the dulneſs of the moral ſtrain."

TALES.

ART. 16. *Tales and Romances, of ancient and modern Times; in Five Volumes. By Joſeph Moſer, Eſq. Author of Turkiſh Tales, Hermit of Caucaſus, Timothy Twig, Moral Tales, &c. &c. &c.* 12mo. Low. 1800.

Mr. Moſer has often contributed both to the amuſement and edification of the public; and, in the preſent example, does not appear to have loſt any portion either of his zeal or his ability. The Tales are generally well told, and entertaining; nor can any objection poſſibly be made, on the part of the critic, except perhaps, that one or two of the ſtories are ſomewhat too much protracted, and that the errors of the preſs are more numerous than could be wiſhed. This is amply atoned for, by the exemplary morality of the whole, by the energy of the ſentiments, and by the eaſe and freedom of the ſtyle and language.

MEDICINE.

ART. 17. *A conſcious View of Circumſtances and Proceedings, reſpecting Vaccine Inoculation.* 8vo. 76 pp. 2s. Hurſt. 1800.

The author of this View or Examination of the conſequences of vaccine Inoculation, is an avowed enemy, not only to inoculation with cow-

cow-pox, but with ſmall-pox matter alſo. He thinks it has given force and vigour to the diſeaſe, which would probably before this have entirely diſappeared; or would have been rendered ſo mild, as to have been little dreaded. Why he calls his View *conſcious* it is not eaſy to gueſs.

That the ſmall-pox has been more diffuſed, ſince inoculation was introduced, than it was before that period, cannot be doubted. It formerly made its appearance only once in ſeven or more years, and in parts not much viſited, not ſo often, perhaps, as once in twenty years; whereas now it is always exiſting, in almoſt every part of the country. But the ravages of the ſmall-pox, when it happened to be epidemic, were, before that period, frequently dreadful; now its victims are comparatively few. This has not ariſen from any alteration in the diſeaſe, from its being ſoftened by time, and diſarmed of its terrors, it being ſtill the ſame malignant diſeaſe it was, when it firſt made its appearance; but from the number of children annually inoculated, whence there is leſs fuel for it to conſume, conſequently fewer deaths. That it might by this time have become milder, if inoculation had not been inſtituted, as this author ſuggeſts, we have no proofs, and can have no cauſe to believe. Reaſoning from analogy, we have no ground for ſuch expectation. The yellow fever, which infeſts the continent of America once in twelve or fifteen years, that is, about as often as the ſmall-pox uſed to viſit this country, rages now with as deſtructive violence as at any former period; and time, we know, has not abated the malignity of the plague.

That this country, and indeed the whole world, has not reaped all the advantages from inoculation, that were promiſed by the original inſtitution of the practice, and which it is calculated to produce, has ariſen from the prejudices of the people, or from the tenderneſs and fears of parents, leſt they ſhould be inſtrumental to the death of their offſpring; for the inoculated diſeaſe, though generally, is not always mild and ſafe; ſome do die under the proceſs, though at the moſt not more than one in two hundred.

But another, and more powerful cauſe, preventing the general uſe of inoculation, has been the apprehenſion of ſome other diſeaſe being ingrafted with the ſmall-pox. We are ſorry to ſee the author of this little piece inculcating and encouraging this prejudice. He attributes to it, not only an increaſe in the number of victims to ſcrofula and conſumption, but charges it with occaſioning aſthma, apoplexy, palſy, leproſy, mania. That the conſtitution is rendered more ſuſceptible of ſome one or other of the diſeaſes here enumerated, after it has been weakened by any ſevere complaint, particularly by fever, than it was before, is we believe a fact; but this ſuſceptibility will generally be found to be proportioned to the tedioufneſs and malignity of the preceding fever. As the fever and illneſs attendant on the inoculated ſmall-pox, is not ordinarily a tenth part ſo ſevere as that produced by the natural ſmall-pox, as it is called, conſequently the ſuſceptibility to thoſe diſeaſes, in patients who have taken the ſmall-pox by inoculation, will be leſs in the ſame proportion, than in thoſe who have received it by effluvia. This opinion is not only conſonant to reaſon, but is confirmed by obſervation. It is well known with what difficulty perſons who have paſſed through a tedious malignant fever

recover, from what are called the relics of the complaint, and how frequently they become ſcrofulous or hectic, aſthmatic or dropſical. Theſe complaints are alſo frequent conſequences of the confluent ſmall-pox, but are never produced by a ſimple intermittent fever, or by the more mild and diſtinct ſmall-pox. As this author is ſo determined an enemy to the inoculated ſmall-pox, apparently from its being ſo much milder than the diſeaſe when accidently produced, the reader will not be ſurpriſed at finding him, on this occaſion, exclaiming, "Great God! that ſuch abominable practices ſhould be tolerated," and declaring, "that his rooted indignation to the cow-pox has been almoſt primæval with the firſt hour he ſaw or thought he ſaw its baneful tendency;" or at his hoping, "that neither *his moſt gracious majeſty*, whom God long preſerve," notwithſtanding Dr. Jenner's Dedication, nor "*his Royal Highneſs the Duke of York*, will lend their further countenance to this cow-poxing buſineſs, until they ſhall have ſatisfactory proofs not only of its preſent perfect innocency, but of its future efficacy, in completely anſwering the purpoſes for which it is intended." P. 12. But if the author could have reſtrained his indignation, he would have acknowledged, that the only way to obtain complete and ſatisfactory anſwers to his inquiry, both as to the preſent ſafety and future efficacy of the cow-pox, in guaranteeing the conſtitution from the ſmall-pox, would be by continuing the practice; and that from the multitudes now daily inoculated, thoſe queſtions, or any others he would wiſh to aſk, muſt in a moderate ſpace of time be anſwered. "And it ſeems no great boon to aſk," to uſe the words of the author, p. 14, that he, and all others, will ſuſpend their cenſures, until, from the numerous experiments made, and now making, the real merit or demerit of the practice ſhall be diſcovered.

ART. 18. *Remarks on ſome of the Opinions of the late Mr. John Hunter, reſpecting the Venereal Diſeaſe; in a Letter to Joſeph Adams, M. D. By Henry Clutterbuck, Surgeon.* 8vo. 72 pp. 1s. 6d. Booſey.

It has long puzzled phyſiologiſts, to explain why the venereal diſeaſe ſhould ſometimes lie dormant in the conſtitution for weeks or months, and, at length, when rouſed by ſome accidental cauſe, ſhould burſt forth and produce all its deleterious effects. The late Mr. John Hunter conceived that the venereal poiſon was immediately, on its being received, diffuſed over the body; that it contaminated all the parts that were ſuſceptible of its action, by imparting to them a diſpoſition to take on them the venereal action; and that the poiſon was ſoon after expelled, or waſhed from the body, with ſome or other of the excreted fluids; ſo that it was the diſpoſition to take on them the venereal action, that lay dormant in certain parts, and not the venereal virus. This, however, goes very little way towards ſolving the difficulty; as it is equally inexplicable, that a diſpoſition to a diſeaſed action ſhould lie dormant in the conſtitution, as that the diſeaſe itſelf ſhould be concealed.

Mercury, according to this doctrine, does not cure the venereal diſeaſe, by any power it poſſeſſes of correcting or deſtroying the venereal virus, for that has been expelled from the body before any venereal

ſymptoms

ſymptoms appear; but by altering and deſtroying the venereal action, a ſuſceptibility or diſpoſition to which had been induced by the virus, before its expulſion. A conſequence of this doctrine is, that as mercury acts by altering venereal action, and not by deſtroying the poiſon, it follows, that if a perſon, whoſe body is contaminated with the venereal poiſon, but on whom none of the ſymptoms have appeared, or, in other words, in whom the contaminated parts have not taken on them diſeaſed action, ſhould go through a regular ſalivation, no advantage would be gained by that proceſs; the parts indeed would be prevented from taking on them the venereal action, while the conſtitution was under the influence of the mercury; but on the mercury being expelled, venereal action would take place, and the patient be under the neceſſity of undergoing another complete courſe of the ſpecific, in order to obtain a cure. To this part of Mr. Hunter's doctrine, the preſent author objects. He thinks the frequent recurrence of the diſeaſe, after the patient has gone through a courſe of mercury, which probably gave birth to this opinion in Mr. J. Hunter, does not ariſe from the inefficacy of the mercury in deſtroying a latent diſpoſition to venereal action, but to its being left off too early; to its not being adminiſtered for a ſufficient length of time, or in ſufficient quantity, to extinguiſh the diſeaſe, exiſting, however obſcurely, in any part of the machine. Several caſes are given illuſtrative of this opinion, with ſome ingenious reaſoning upon them, with which the work concludes.

ART. 19. *Medical Juriſprudence. On Madneſs. By John Johnſton, M. D.* 8vo. 48 pp. 2s. Johnſon. 1800.

The intention of this little tract ſeems to be, to aſſiſt phyſicians and juries in forming an opinion of the ſtate of mind of perſons who have committed acts contrary to the laws of the country, who are ſaid to be inſane. The inquiry has an immediate reference to the trial of Hadfield, who was very properly, the author ſays, acquitted, his inſanity having been proved; although there were evident marks of contrivance and deſign in the act for which he was arraigned. But inſane perſons frequently plan means of eſcaping from their keepers, and purſue them with equal ingenuity and perſeverance, until they have attained their purpoſe. The author thinks Lord Ferrers, and Mr. Oliver, who were executed, the one for ſhooting his ſervant, the other for murdering Mr. Wood, who had rejected his ſuit for his daughter, ought to have been acquitted; ſufficient evidence appearing on their trials, he ſays, that they had ſhown, at times, ſymptoms of derangement of mind, and that the grandfather and aunt of Mr. Wood, had been inſane. But ſomething more than mere ſuſpicion of inſanity ſeems neceſſary to excuſe the commiſſion of crimes, otherwiſe there are few perſons, perhaps, who might not avail themſelves of that plea. The conduct of the accuſed at the time of committing the act, and afterwards, ſhould be coupled with what preceded, in order to determine whether the plea of inſanity ſhould be admitted. Madneſs, the author ſays, p. 31, has no lucid intervals. This however requires explanation. Strictly ſpeaking, nearly all inſane perſons have lucid intervals, that is, they have times of ſhorter or longer duration, in which they

they diſcourſe, and perform all the ordinary actions of life with correctneſs. But they are not to be deemed cured, ſo long as the inſanity may be recalled on reminding them of the ſubject of their hallucination, no more than a tertian may be ſaid to be cured during the intermiſſions between the fits, although no ſymptoms of fever be then preſent. Thoſe who have the care of inſane perſons, never reſtore them to their friends, as cured, until ſeveral weeks have paſſed after the laſt hallucination; nor until they find, from repeated trials, that they are able to converſe with temper on the ſubject of their inſanity, and are convinced it was a deluſion.

Maniacal affections, the author obſerves, p. 10, have been uſually divided into two claſſes, melancholy and madneſs; and by ſome writers theſe have been again divided into a variety of other claſſes. This he conſiders as uſeleſs, the diſeaſe being the ſame, only varying in its appearance, from the temperament and conſtitution of the patients, or from the ſubjects giving birth to the derangement. As theſe vary, ſo muſt the method of treatment. In ſanguine, plethoric habits, bleeding and other evacuations may be neceſſary to reduce the conſtitution to a proper temperature; in meagre, pale, and debilitated ſubjects, tonics, and reſtoratives will be required; but the diſorder of the intellect will be beſt remedied by moral means, by the proper adminiſtration of controul and coercion. On theſe ſubjects, the obſervations of the author appear to be pertinent and judicious.

ART. 20. *Conſiderations regarding pulmonary Conſumption. By Thomas Sutton, M. D. Member of the College of Phyſicians, and Phyſician to the Forces.* 8vo. 120 pp. 3s. Robinſons. 1800.

Though this author calls the diſeaſe of which he treats pulmonary conſumption, in compliance with general cuſtom, yet he conſiders the affection of the lungs as ſecondary, and conſequent to obſtruction in the glands of the meſentery, in his opinion, the true ſeat of the diſeaſe. He was led to this opinion, from obſerving in a few caſes that came under his inſpection, that pain in the bowels, diarrhœa, emaciation, and hectic fever, preceded the affection of the lungs. Further inquiries have tended to confirm him in this opinion, as he has ſince ſeen many patients far advanced in conſumption, who were very little affected with cough or difficulty of breathing. On the other hand, he found in ſeveral bodies he opened, of perſons who had died of what is called confirmed pulmonary conſumption, that the meſenteric glands were invariably enlarged, or indurated. This, he obſerves, accounts for the waſting or emaciation, as the paſſage of the chyle was thence impeded, or entirely prevented. As conſumptive perſons frequently, through the whole courſe of the diſeaſe, enjoy a good appetite, and take a full proportion of food, the little waſte occaſioned by the purulent matter excreted from the lungs, which in many caſes does not amount to a tablespoon full in the day; nor the ſweats, ſucceeding the hot fit of fever, nor the fever itſelf, would not occaſion the loſs of ſtrength and ſubſtance, which we ſee daily occurring in thoſe caſes. The author further ſupports this opinion by references to Morton, Cullen, Simmons, Read, and other writers, on pulmonary conſumption, who all admit meſenteric obſtruction as an occaſional cauſe of the complaint. The author

next proceeds to treat of the cure, which may be beſt effected, he ſays, by ſuch means and remedies as will take off inflammation, where preſent; remove the obſtruction, and reſtore the energy of the meſenteric glands. For this purpoſe, in the early ſtages of the diſeaſe, but particularly in plethoric ſubjects, bleeding will be neceſſary, then gentle purges, to clear away mucus and ſlime, covering the mouths of the lacteals; but the principal benefit is to be expected from emetics, to be repeated twice or oftener in the week, riding on horſe-back, ſailing, ſwinging, &c. Theſe remedies, he obſerves, have all been recommended by Sydenham, Morton, and other authors of the firſt celebrity, and reſorted to early in the diſeaſe, would certainly be attended with the moſt beneficial effects; and even when the diſeaſe is further advanced, may be tried with perfect ſafety, and greater expectation of ſucceſs than cicuta, digitalis, and other poiſonous drugs, which it is now become ſo faſhionable to recommend.

DIVINITY.

ART. 21. *A Funeral Sermon to the Memory of the late Rev. William Stevens, D. D. preached at Groſvenor Chapel, and at St. George's Church, Hanover Square, on Sunday, October* 12, 1800. *By the Rev. T. Baſeley, M. A. Proprietor of Groſvenor Chapel, and Chaplain to the Right Rev. Lord Biſhop of Lincoln.* 8vo. 29 pp. 1s. Cadell and Davies. 1800.

A pious tribute to the memory of an admired preacher and worthy man. Theſe Sermons are leſs common in our church, than among the Diſſenters; but are capable of being, as in the preſent inſtance, employed for wholeſome purpoſes; to animate zeal by recent example, and to enforce reflection by ſolemn and pathetic warning.

ART. 22. *A Prayer and Sermon, delivered at Charleſtown, December* 31, 1799, *on the Death of George Waſhington, late Preſident, and Commander in Chief of the Armies of the United States of America; who departed this Life, at Mount Vernon, in Virginia, on the* 14*th of the ſame Month, in the* 69*th Year of his Age. With an additional Sketch of his Life. By Jedidiah Morſe, D. D. Paſtor of the Church in Charleſtown. To which is prefixed, an Account of the Proceedings of the Town on the melancholy Occaſion. Written by Joſiah Bartlett, Eſq.* 8vo. 82 pp. Stockdale. 1800.

The deceaſe of General Waſhington, whoſe character ſtood ſo high in the eſtimation of his countrymen, and indeed of the world at large, naturally excited a great ſenſation in every part of America. The ceremonies performed at Charleſtown (near Boſton) in honour of his memory, are here detailed at length, and appear to have been performed with great ſolemnity. We have next a Prayer by Dr. Morſe (very long, and ſomewhat enthuſiaſtical) and a Sermon, the chief topic of which is a compariſon of the deceaſed General to Moſes; which, for reaſons that will be obvious to all our judicious readers, we cannot approve. Dr. M. however, deſerves credit for the temperate manner

in

in which he ſpeaks of the diſpute between Great Britain and her colonies, and for the pious and truly Chriſtian reflections with which the Sermon concludes. The Biographical Sketch ſubjoined is well-written, but contains nothing new or very ſtriking.

ART. 23. *A Sermon, preached before a Country Congregation, for the Benefit of a Charity School, inſtituted for the Maintenance and Education of poor Children.* 8vo. 18 pp. Stamford printed; ſold by Lackington and Co. London.

An anonymous charity ſermon is rather a curioſity, becauſe, we conceive, it could not well have been preached anonymouſly. Whoever this retiring preacher is, he has given a good abſtract of his own Sermon in his diviſion of it. The text is, "the poor have the Goſpel preached to them." The preacher ſays, "the words of the text offer three things to our conſideration; 1ſt. the ſubject matter of inſtruction, which is the Goſpel; 2dly. the perſons to whom that inſtruction is to be imparted, which are the poor; 3dly. the great charity of imparting to the poor ſuch inſtruction." The diſcourſe enlarges clearly, and with propriety, on theſe heads.

ART. 24. *A Sermon, preached at the Aſſizes holden for the County of Southampton, on the 23d of July, 1800, before the Right Hon. John Lord Eldon, Chief Juſtice of the Court of Common Pleas, and Sir Alexander Thompſon, Knt. One of the Barons of the Court of Exchequer. By Daniel Lancaſter, A. B. Curate of South Stoneham.* 8vo. 24 pp. 1s. Wincheſter printed; ſold by Cadell and Davies, London. 1800.

We do not ſee the deſire of the Judges ſpecified as a reaſon for the publication of this diſcourſe; nor do we find any thing in the compoſition itſelf, which demands the attention of ſociety at large. It contains very obvious applications of the doctrine of immortality to the ſubject of crimes. The author will probably diſcover ſoon, by means of a ſmall taliſman, inſcribed with Arabic figures, and the magical letters L. S. D. that it would have been wiſer to keep his Sermon in manuſcript.

LAW.

ART. 25. *An Inquiry into the Laws, ancient and modern, reſpecting Foreſtalling, Regrating, and Ingroſſing; together with adjudged Caſes, Copies of original Records, and Proceedings in Parliament, relative to thoſe Subjects. By William Illingworth.* 8vo. 297 pp. E. and R. Brooke. 1800.

This is a more complete, and better digeſted, collection of the laws relating to this ſubject, than we have yet ſeen. The publication of it is alſo ſeaſonable and uſeful; for we find here ſome facts, that bear upon the reaſonings of our own times, on the difficult criſis of ſcarcity in which we now are; and from this work we may learn thoſe leſſons of prudence, which are the moſt valuable bequeſts our anceſtors could have left us.

We

We have the following curious relation of the expedients reſorted to, in the ſcarcity that was the immediate cauſe of the ſtat. 5 and 6 of Edw. VI. againſt foreſtallers, regraters, and ingroſſers.

" In conſequence of the dearth in 1550, and the continuance of the high prices of proviſions, the King iſſued a proclamation, prohibiting the exportation of corn, except at certain prices; beſides which, he authoriſed the Juſtices in every county, or any two of them, to repair to all farmers' granaries, and ſearch for corn, and inquire by the verdict of a jury, what quantity each man had; and after aſcertaining the whole quantity, to appoint a ſufficient portion of it for the maintenance of the owner's houſhold, or for the performance of any contract for the ſupply of the King's houſhold, or that of any nobleman, or gentleman, and alſo for ſeed-corn; they were then to order the overplus to be brought to the next adjoining market, in ſuch portions as the Juſtices ſhould think fit; when the Juſtices were to ſignify to the clerk of the market, what quantity of corn they had appointed to be brought by every man to market; and, in caſe of non-compliance with ſuch appointment, by the owner of ſuch corn, he was to forfeit 10l. for every default, and ſuffer impriſonment.

" It was to follow up the policy of this meaſure, that the ſtat. 5 and 6 of Edward VI. was ſoon after made."

About half of this uſeful work is employed in ſtating the laws made by the legiſlature from the very earlieſt times, through the Saxons, the Normans, and then through the period of the ſtatute-book down to the preſent time. This is done hiſtorically; and it comprehends every law relating to proviſions, and the buying and ſelling of them. The remaining half of the volume contains *Adjudged Caſes*, upon thoſe ſtatutes; and an Appendix, conſiſting of *Latin Records* of early dates, and *Petitions* to Parliament for relief on various occaſions; the whole is cloſed by a uſeful Index. This volume ſeems to bring together more information of a judicial nature than has hitherto been ſeen, on the queſtion of foreſtalling, regrating, and engroſſing; and is adapted both to gratify the curioſity of the preſent moment, and to ſatisfy the demands of the practiſing lawyer at all times.

SCARCITY.

ART. 26. *Conſiderations on the preſent high Price of Corn; with a Propoſition for the effectual Regulation of the Prices of all the Requiſites of Life. Addreſſed to every Claſs of Society. By Homo.* 8vo. 28 pp. 6d. Stevenſon, Norwich; Scatcherd, and Wright, London. 1800.

A very feeble declamation, in behalf of a projected law for limiting the price of wheat to four guineas a quarter.

ART.

ART. 27. *Dearneſs occaſioned by Scarcity, not Monopoly; and the Duties of Men, ariſing out of the Circumſtances of providential Viſitation, recommended: in a Sermon, delivered in a Pariſh-Church in the County of Northampton, on Wedneſday, March* 12, 1800, *being the Day appointed for a General Faſt. To which is added, an Appendix, containing Hints of practical Expedients, for alleviating the Condition of the Poor. Together with a Table of the average Price of Wheat in each Year, from* 1595 *to* 1798, *inclusive.* 8vo. 40 pp. 1s. 6d. Hatchard. 1800.

The Dedication of this Sermon to Mr. Ruſh, High-Sheriff of Suffolk, is very energetical. It is ſigned S. Hodſon, Thrapſton. The text is, Habak. iii, 17, 18. The preacher ſuggeſts ſuch reflections, as might reconcile his hearers in March, 1800, to our *late* (and we may add, our *preſent*) *Scarcity*; by ſatisfying them, that the dearth is from the hand of God, and not from the wicked avarice of men. In general, this is ſatisfactorily ſhown. Some very juſt obſervations occur at p. 5, concerning the diſtribution of food *throughout the kingdom*; and the neceſſity of ſupplying barren or very populous diſtricts, from thoſe which are leſs ſo; and at pp. 6, 7, concerning the *haſty* bringing of a great portion of our corn to market. The preacher next enquires, "into the reſpective duties of men, in every order of ſociety, in times of ſcarcity and dearneſs." P. 8. Here he enumerates, the *parental care of government*, which, however, he is careful not to carry beyond its province; the *ſupplying the neceſſaries of life*; the duty of the *rich* to avoid all waſte, and even indulgence; of the *poor* to be induſtrious, ſober, and peaceable. The folly and the miſchief of violent proceedings are properly ſet forth; and the diſcourſe is concluded by ſuitable exhortations. The Appendix contains ſome practical obſervations, leſs ſuited to the pulpit (but well-timed, as it now appears) concerning the event of *another* ſeaſon; and the prudence of guarding againſt it by a large ſupply of eſculent roots and plants. The objections, which may probably be made to an extenſive culture of *potatoes*, are obviated; and retail-dealers (the butcher and baker) are vindicated from the blame of adding to the public diſtreſs. At p. 33, ſome good obſervations occur, concerning the relief of the poor, by allotments of ſmall portions of land; and the expediency of attending, more than is uſual, to thoſe among the poor, who are ſober and induſtrious, and juſt able to live without pariſh relief. That they ſhould not *pay* to the poor-rate, there can be little doubt. *Aſſeſſed* they muſt be, or the rate would be illegal. But we think that *legacies* and *benefactions* to the poor, ought to be diſtributed among theſe perſons *only*, and not to thoſe actually maintained by the pariſh. What is this latter mode of diſtribution, but the ſaving of money to thoſe who pay the poor-rate? And yet it is an abuſe very common throughout the kingdom; and ought (we think) to be corrected by law. In the iſſue, by encouraging ſobriety and induſtry, ſuch a law would probably much reduce the poor-rate itſelf; and that, in the moſt deſirable of all poſſible ways. The Table of the average Price of Wheat, by the

quarter, of eight ſtandard Wincheſter buſhels, is taken from 1595 to 1764, from Smith's Corn-tracts; thence to 1770, from Lord Hawkeſbury's Office; and thence to 1798, from Catherwood's Tables. The years 1642, 1643, 1644, 1645, are wanting in the account.

Mr. H. might have gratified curioſity, at the leaſt, and perhaps have rendered an acceptable ſervice to ſome of his readers, if he had given from this table, the average price of wheat, *for* 200 *years*, from 1595 to 1794, incluſive. We ſhall ſupply this defect by ſtating, that it appears to be 2l. 5s. 6d. $\frac{1}{4}\frac{8}{10}$.

ART. 28. *A Sermon, in which the preſent Scarcity is generally conſidered: preached on Sunday, November, 2, 1800, at Sadington, in Lincolnſhire. By the Rev. James Hook, A. M. Rector. Publiſhed by Deſire of the Pariſhioners.* 8vo. 23 pp. Wright. 1800.

The preacher, diſcourſing on Luke xvii, 17, 18, "Were there not ten cleanſed," &c. inveighs, through ſeven pages, againſt the vice of ingratitude. He then conſiders the preſent ſcarcity as real, and not artificial; "and though there may be iniquitous members of ſociety, who have, in ſome inſtances, taken unfair advantages of a ſcanty ſupply, you may reſt aſſured that they do not exiſt or affect the country, in the degree repreſented by thoſe who, through ignorance, or ſome worſe motive, would blind you to the real cauſe, who flatter your foibles to gain popularity, and would excite your reſentment to carry their own ſiniſter purpoſes into effect." P. 8. To the wiſdom of the legiſlature we are encouraged to look with confidence for a remedy (p. 8). Juſtice is done by the preacher to the liberality and active charity of the rich; and we are exhorted to endure with reſignation ſome partial evils, remembering the many bleſſings we enjoy as a nation. The ſame palliatives of the exiſting ſcarcity are ſuggeſted, which the royal Proclamation has lately urged upon us; and the ingredients of bread, in lieu of wheat-flour, are maintained, by an appeal to experience, to be ſalutary and nutritive. The diſcourſe is concluded by ſome pious reflections and ſeaſonable warnings; and though it is not, upon the whole, a performance of the higheſt rank, yet it is reſpectable and uſeful.

ART. 29. *Conſiderations upon the Times; more eſpecially with Reſpect to the late and preſent exhorbitant Price of Proviſions. A Sermon, preached in the Pariſh Church of Counde, and Chapel of Creſſage, in the County of Salop, on the 5th and 12th of October,* 1800. *By Thomas Goodinge, LL. D. Rector of the ſaid Pariſh.* 8vo. 16 pp. Wood, Shrewſbury. 1800.

Dr. G. is of opinion, that in the preſent, as well as in the laſt year, "by an enhancement of prices far above what the actual ſcarcity could warrant, or any reaſonable or honourable profit of the grower or dealer juſtify,—by colluſive bargains upon terms merely nominal,—by falſe and wicked miſrepreſentations of the produce and proſpect of the harveſts,—by concealments from the knowledge of the country,—by accumulation, and withholding from the markets the fair proportion which

which ſhould always be brought forward for their due ſupply, and even by avoiding to ſell in them at any rate,—by injurious combinations in very many inſtances by fraudulent adulteration, the difficulties of the public received much increaſe." P. 9. And yet, he ſays, "it is devoutly to be hoped, that the inſtances in which the avarice of any have ſought a ſordid gain, by taking advantage of the public anxiety and neceſſity, have not been very numerous." P. 10. We are at a loſs to reconcile theſe ſeemingly inconſiſtent opinions. "An harveſt confeſſedly productive, and gathered in a ſeaſon moſt unuſually favourable" (p. 11) is not deſcribed by either houſe of parliament, after diligent inveſtigation, as the general harveſt of 1800. Dr. G. ſeems to confine his judgment to the diſtrict in which he lives; and we doubt not, that in ſeveral diſtricts there has been a full average crop, at leaſt of ſome particular ſorts of grain. From the note at p. 12, we might conjecture that *ſedition* has been at work, to enhance the price of grain. We think that ſedition has now incomparably leſs *property to back it*, than it has had for the laſt ten years; among ſane men, none at all; and that its efforts to excite commotion, by enhancing the price of corn, will be limited to the purchaſe of a few hundred quarters. The diſcourſe is concluded by very proper exhortations to pious gratitude and thankſgiving.

POLITICS.

ART. 30. *Obſervations on a late Publication, entitled A Treatiſe on the Police of the Metropolis. By a Citizen of London; but no Magiſtrate.* 8vo. 97 pp. 2s. 6d. Symonds.

The writer of theſe Obſervations objects to many of Mr. Colquhoun's ſtatements (in his well-known Treatiſe on the Police) and to the moſt material parts of the plan propoſed by him: but, although his remarks on the want of accurate data, to ſupport the calculations of that author, are juſt, he has not attempted to ſupply the deficiency, or afford better information; and though he has, with great appearance of reaſon, pointed out the danger that might ariſe from a Board of Police, with *all the powers* propoſed by Mr. C. he has by no means proved that an eſtabliſhment of that kind might not, under proper regulations, be attended with great advantage to the community. He objects ſtrongly to the interference of ſuch a Board with the privileges of the city of London; as if no central Board could be eſtabliſhed without injury to thoſe privileges; or, as if any partial privileges ought to ſtand in the way of improvement, in thoſe laws which afford univerſal protection. He is alſo, if not an advocate, an apologiſt for the number of public-houſes in London, the general reſort to them by the lower orders of the people, and the great conſumption of ſpirituous liquors. (See pp. 79, 80, 81). On this topic, we believe there are few unprejudiced readers, who will not agree in ſubſtance with Mr. Colquhoun.

Upon the whole, theſe Obſervations (which are written in a deſultory and rather ſlovenly manner) contain few ſentiments that are not either very trite, or very objectionable. We need not be told, that many of

Mr. Colquhoun's calculations, of the number of offenders of different claſſes, and amount of their depredations on property, ſeem to be founded on ſlight and hypothetical grounds: nor can it be denied, that ſome of the remedies propoſed by him appear doubtful, and even dangerous, without material alterations. Yet his long experience in the ſubjects of which he treats, and the induſtry and zeal with which he has purſued the inveſtigation, render his work highly deſerving the notice it has obtained, and may greatly aſſiſt in forming improvements in the police, whenever ſuch a meaſure ſhall employ, as it well deſerves, the attention of Parliament.

ART. 31. *Obſervations on the Act which paſſed into a Law the 28th of July, 1800, to incorporate certain Perſons, by the Name of the London Company, for the Manufacture of Flour, Meal, and Bread; ſhewing the Excellence of the Plan propoſed, and that its Adoption will in future prevent an artificial Scarcity of Wheat; and will prove a Death-Blow to Monopolizers, Foreſtallers, and Regraters of that eſſential Article; including a copious Abridgment of the above Act, and the Names of the preſent Proprietors. By J. H. Prince, Author of the Chriſtian's Duty to God, and the Conſtitution, &c.* 8vo. 22 pp. 6d. Weſt and Hughes. 1800.

That the manufacturing company, of which this book profeſſes to give an account, originated from the beſt motives, no man who reads the liſt of perſons concerned can for a moment queſtion. The plan may alſo redound to the public benefit, by demonſtrating from experience upon what terms, proportionate to the price of wheat, flour, and conſequently bread, may be manufactured, and counteracting monopolies. Theſe ſhould ſeem to be the principal objects of the undertaking. But if it needs either an expoſitor or an advocate, the want will not be ſupplied by the writer before us; who ſets out with a denial, that there is any ſcarcity whatever; and after a rant of four pages againſt monopoliſts, and an abſtract of the Act for eſtabliſhing this corporation, cloſes with a few remarks upon the proviſions of the Act, and a high-flown panegyric of the plan, much too general and declamatory to prove or explain its utility. He ſeems indeed to mean well; but to be too much of a fanatic, to diſcuſs a ſubject of this kind with that patience and induſtry, which its nature and importance demand.

ART. 32. *Political Calumny refuted, addreſſed to the Inhabitants of Woodbridge; containing an Extract of a Sermon preached at Butley, on the Faſt Day, 1793; a Sermon, preached at Otley on the Day appointed for a General Thankſgiving, on Account of our Naval Victories; and Solitary Muſings (in Verſe) on the Being of a God, Providence, and the French Revolution. By the Rev. John Black.* 8vo. 38 pp. 1s. Buſh, Ipſwich; Robinſons, London. 1800.

This publication is prefaced by an Addreſs to the Inhabitants of Woodbridge, in which the author complains, that, "on his ſtanding a candidate for the Maſterſhip of the Free Grammar School of that town, efforts had been made to calumniate his character, and repreſent

ſent his principles as hoſtile to government." To refute ſuch aſſertions, he therefore publiſhes "ſome ſpecimens, in verſe and proſe, of what he has written and taught during this eventful period." Such is the declared motive of this publication; whether this gentleman attained his object, or failed in it, we have not heard. If any unfavourable opinions of his principles had been formed by his neighbours, upon rational grounds, we cannot conceive how it could be refuted by an extract from one ſermon, the whole of another, and ſome rambling unconnected verſes. We hope the charge of diſaffection was ill-founded; but it may have been true, although the writer occaſionally uttered ſentiments that were loyal and juſt. From ſome expreſſions in the ſermons, we ſhould ſuppoſe Mr. B. to be one of thoſe who deteſts, indeed (and who does not deteſt?) the enormities conſequent to the French revolution; but cannot wholly diveſt himſelf of partiality for the principles that gave it birth: we ſhould ſuſpect him to be one of thoſe who deem the war unjuſt on the part of the enemies of France, and that her crimes are the effects of that "deſpair" to which, he tells us, "ſhe has been driven." He inſiſts that we are "a divided people," and ſpeaks tenderly enough, both of the oppoſers of the war, and of thoſe who "ſtill wiſh for a reform in Parliament." But he conſiders all theſe perſons as likely to unite cordially with the ſupporters of government, in the defence of their country! As a compoſition, his proſe is not above mediocrity, and his verſes, upon the whole, below it. He is, however, to be commended for reprobating the infidelity of the French philoſophers.

ART. 33. *Conciſe Thoughts on the Game Laws, in which an Attempt is made to ſhew what Part of them ought to be retained, and what repealed. By a Leiceſterſhire Freeholder.* 8vo. 25 pp. Chapple. 1800.

There are two branches of our law, which, though many have indignantly cenſured, no one has yet been able materially to amend. The reader will eaſily gueſs we mean the poor and the game laws. Although, in each of theſe ſyſtems, ſome parts may be liable to juſt objections, yet a total revolution in either has hitherto been deemed too hazardous an experiment for prudent ſtateſmen to urge, or a wiſe legiſlature to adopt. The writer of the little tract before us, very ſenſibly defends ſome of the leading proviſions in the game laws, againſt which great clamours have been raiſed. He propoſes, however, a few modifications, particularly that the owner of the land, though he may not be Lord of the Manor, ſhould have equally the right of killing game; and that the Lord of the Manor, though not owner of the land, ſhould, in like manner, be entitled to purſue his ſports, without being liable (as he is at preſent) to actions of treſpaſs. Both the above parties muſt alſo join in granting leave to ſport. Perhaps theſe concurrent rights might produce more jealouſies and animoſities than ariſe under the preſent ſyſtem. Other regulations, of leſs importance, ſome of which might, we think, be expedient, are ſuggeſted; and the tract, upon the whole, does credit to the public ſpirit and judgment of its author.

MIS-

MISCELLANIES.

ART. 34. *A new Method of Inſtruction for Children, from Five to Ten Years old, including Moral Dialogues; the Childrens' Iſland, a Tale; Thoughts and Maxims; Models of Compoſition, in Writing, for Children Ten or Twelve Years old; and a new Method of teaching Children to draw. Tranſlated from the French of Madame De Genlis.* 12mo. 350 pp. Longman and Rees. 1800.

The talents of Mad. De Genlis, both as a writer and as an inſtructor of youth, needs no encomium from us. This laſt work (which, ſhe aſſures us, "is the reſult of a longer courſe of ſtudy and reflection than any of her former") will certainly prove a valuable addition to the excellent library for children which the preſent age has produced. The Definitions, as they are called, though they are not all ſo in the ſtricteſt ſenſe, may be uſefully learned by very young perſons, for the better underſtanding what they read. But we cannot think it neceſſary that ſo much time and pains ſhould be employed in the ſtudy of them as the author ſeems to require. In the Dialogues there are many juſt obſervations; though they are, upon the whole, much inferior in utility to thoſe in Madame Beaumont's excellent work, the Magazin des Enfans. The Tale is rather whimſical than entertaining, and too ſingular to be generally uſeful. Though it would be unreaſonable to expect much novelty in the Maxims, they are digeſted with judgment, and expreſſed with perſpicuity. That portion of the work which contains Models for Compoſition, is that in which the novelty alledged chiefly conſiſts; and it certainly affords uſeful hints to the inſtructors of youth. It conſiſts of queſtions, with the anſwers annexed (which the pupil is to be taught to give in ſubſtance, but not in the ſame words) Compariſons and Refutations. The ſentiments are (we think invariably) juſt; and the Refutations, in particular, deſerve praiſe, as tending to guard the youthful mind againſt erroneous and miſchievous opinions; ſome of which have been adopted by writers, whoſe wit and genius were calculated to give them a dangerous currency.

ART. 35. *An Account of Two Charity Schools, for the Education of Girls: and of a Female Friendly Society in York: interſperſed with Reflections on Charity Schools and Friendly Societies in General. By Catherine Cappe.* 8vo. 120 pp. 3s. Johnſon. 1800.

Publications of this kind can ſcarcely be deemed fit ſubjects of criticiſm. The deſign of that before us cannot, without a very long detail, be more diſtinctly explained than it is by the Preface; which breathes the true ſpirit of Chriſtian benevolence. "The ſubject," ſays the humane and ſenſible writer, "it is admitted, is an humble one; yet to the Chriſtian, who knows that, in the eye of God, all his rational offſpring are equal, all alike candidates for a glorious ſtate of endleſs and happy exiſtence; or to thinking perſons of whatever deſcription, the good order and proper regulation, even of a female charity ſchool, will not ſeem unworthy ſome portion of attention."

We

We can confirm this remark, by declaring, that in peruſing the account of theſe inſtitutions (particularly that of the ſpinning and grey-coat ſchools) we felt a greater degree of intereſt than any ſubject of that nature ſeemed calculated to excite. The conduct of the ladies who eſtabliſhed the one of theſe charities, and reformed the other, affords a ſtriking diſplay of active and judicious beneficence: and this publication may be highly uſeful to thoſe who are diſpoſed to form, or entruſted to regulate ſimilar eſtabliſhmen's.

ART. 36. *Holmes's Tract on the Novel County-Rates, Exeter, 1799, hypothetically founded on the Births of Two Acts of Parliament (12 and 13 Geo. II.) now nearly Sixty Years of Age, collated with County-Rates, Devon, &c. Where Forfeitures of Recognizances, Felons' Goods, &c. paſs into his Majeſty's Exchequer; but in Exeter, to the Burſer of the Chamber of Exeter; including a Sketch of the preſent State of the City, Bodies-Corporate, generally and ſpecially diſcuſſed. By William Holmes, Eſq. a* Deaf *Freeman of Exeter, S. C. L.* 8vo. 48 pp. 1s. Coker, Exeter.

If the *deaf* freeman would *hear* our voice, he would abſtain from literary purſuits; which require an underſtanding very differently conſtituted from that which ſeems to have fallen to his lot. His preſent undertaking (if we rightly comprehend it) is indeed of a nature ſufficiently humble, namely, to inveſtigate the rights and duties, and mark ſome errors in the proceedings, of the Corporation of Exeter. In particular, he inſiſts that the charges incurred by his Majeſty's forces paſſing through the county and city, ought to be paid by the chamber of the city, and not out of the county rates. *Non noſtrum eſt tantus componere lites*; which can only intereſt the inhabitants of that city and its neighbourhood. Even to them ſuch a rude and undigeſted maſs (of extracts from Charters and Acts of Parliament, with ſtrange and abſurd comments upon them) can afford but little information or benefit.

ART. 37. *The Trial of Jane Leigh Perrot, Wife of James Leigh Perrot, Eſq. charged with ſtealing a Card of Lace in the Shop of Elizabeth Gregory, Haberdaſher and Milliner at Bath, before Sir Soulden Lawrence, Knt. One of the Juſtices of his Majeſty's Court of King's Bench, at Taunton Aſſizes, on Saturday, the 29th Day of March, 1800. Taken in Court by John Pinchard, Attorney, of Taunton.* 8vo. 43 pp. 2s. Norris. 1800.

As we were not preſent at the extraordinary Trial here recorded, it cannot be expected that we ſhould pronounce on the accuracy of this report. From the circumſtance, however, of its being publiſhed by a gentleman of the law, with his name, and from the general reputation of what paſſed on that occaſion, it has the appearance of being drawn up with care and fidelity. On the trial itſelf, we will only remark that, as it was impoſſible, from the nature of the circumſtances, that the charge could be poſitively contradicted (and yet this may happen in other caſes to innocent perſons) the reader, it is to be hoped, will be

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impreſſed with the neceſſity of preſerving through life a ſimilar character to that which, in this inſtance, proved the beſt protection to the party accuſed.

ART. 38. *Reflections on the relative Situations of Maſter and Servants, hiſtorically and politically conſidered; the Irregularities of Servants, the Employment of Foreigners, and the general Inconveniences reſulting from the Want of proper Regulations.* 8vo. 1s. 6d. Miller. 1800.

That ſome regulations with reſpect to ſervants are eſſentially and immediately neceſſary, every maſter of a family will readily bear teſtimony. Perhaps one of the greateſt evils is the formation of clubs, for the expreſſed purpoſe not only of maintaining ſervants out of place, but we fear for the encouragement of inſolence and depredation. This tract contains many ſenſible and important obſervations on the relative ſituations of maſters and ſervants; and has perhaps nothing more exceptionable than the title-page, which is too diffuſe, and promiſes too much.

ART. 39. *A Manual for the Uſe of Coachmen, Grooms, Oſtlers, and all Perſons concerned in the Care and Management of Horſes; being a Selection of near Three Hundred Receipts, for the ſeveral Diſorders to which that noble Animal is ſubject; together with ſome general Obſervations, and an Index.* 12mo. 103 pp. 2s. Lee and Hurſt. 1799.

The compiler of this little book informs, that "he was induced to undertake the taſk, to avoid the conſtant trouble he was at in tranſcribing ſingle receipts for one or other of his friends." So far as our knowledge of the ſubject enables us to judge, he has executed that taſk in general with ſkill and accuracy; though one medicine is omitted, which we have ſeen given with great ſucceſs; namely, Daffy's Elixir, for the gripes. The *General Obſervations*, at the end, are uſeful, as explaining the nature and application of the remedies propoſed. We therefore, without ſcruple, recommend this publication to all "coachmen, grooms, and oſtlers," who are, or may become, readers of the Britiſh Critic.

ART. 40. *Le Negociant univerſel, ou Recueil de Lettres originales de Commerce, écrites par les meilleures Maiſons de Ruſſie, Hollande, Angleterre, France, Eſpagne, Portugal, Allemagne, Italie; Turquie, &c. Avec une Table alphabétique des Termes uſités dans le négoce. Ouvrage propre à ſervir de modèle à une Correſpondance Françoiſe, et à former le vrai ſtyle commercial. Utile aux Négocians, Marchands, Commis, &c. A l'Uſage de la Jeuneſſe Angloiſe qui ſe deſtine au Commerce. Par G. Keegan, Maitre de l'Académie, Manor-Houſe, Kenſington.* 8vo. 312 pp. 5s. Vernor and Hood, &c.

The deſign of this author to inſtruct youth in commercial writing, is what many parents will approve; and the examples are ſufficiently numerous to teach facility and variety.

FOREIGN

FOREIGN CATALOGUE.

FRANCE.

ART. 41. *Leçons d'hiſtoire prononcées à l'école normale, en l'an III. de la république Françaiſe : ouvrage élémentaire, contenant des vues neuves ſur la nature de l'hiſtoire ; ſur le dégré de confiance et le genre d'utilité dont elle eſt ſuſceptible ; ſur l'abus de ſon emploi dans l'éducation de la jeuneſſe ; et ſur le danger de ſes comparaiſons et de ſes imitations généralement vicieuſes ; accompagnées de notes, et de trois plans relatifs à l'art de conſtruire les ſalles d'aſſemblées publiques et délibérantes ; par* C. F. Volney, membre de l'inſtitut Paris, an VIII.

The author, employed as Profeſſor of Hiſtory in the Ecole normale, or, rather, to inform thoſe appointed to inſtruct, how they ought to teach hiſtory, as well as to examine whether, and how far, hiſtorical knowledge ought to make a part of education, was at firſt ſtruck with the daily influence which hiſtory exerciſes on the actions and opinions of men.

" C'eſt de l'hiſtoire," ſays he, in his Advertiſement, " que dérive la preſque totalité des opinions réligieuſes ; et en accordant à l'orgueil de chaque ſecte d'excepter les ſiennes, il n'en eſt pas moins évident que là où la religion eſt fauſſe, l'immenſe quantité d'actions et de jugemens dont elle eſt la baſe, porte auſſi à faux et croule avec elle. C'eſt encore de l'hiſtoire que dérivent la plupart des maximes et des principes politiques qui dirigent les gouvernemens, les renverſent ou les conſolident ; et l'on ſent quelle ſphère d'actes civils et d'opinions embraſſe dans une nation ce ſecond mobile. Enfin ce ſont les récits que nous entendons chaque jour, et qui ſont une branche réelle de l'hiſtoire, qui deviennent la cauſe plus ou moins médiate d'une foule d'idées et de démarches erronées ; de manière que, ſi l'on ſoumettoit au calcul les erreurs des hommes, j'oſerois aſſurer que ſur mille articles, *neuf cent quatre-vingts* appartiennent à l'hiſtoire, et je poſerois volontiers en principe, que *ce que chaque homme poſſède de préjugés et d'idées fauſſes, vient d'autrui par la crédule confiance accordée aux récits* ; tandis que ce qu'il poſſède de vérités et d'idées exactes, vient de ſon expérience perſonnelle.

" Je croirois donc avoir rendu un ſervice éminent, ſi mon livre pouvoit ébranler *le reſpect pour l'hiſtoire*, paſſé en dogme dans le ſyſtême d'éducation de l'Europe ; ſi devenant *l'avis préliminaire, la préface univerſelle* de toutes les hiſtoires, il prémuniſſoit chaque lecteur contre l'empiriſme des écrivains, et contre ſes propres illuſions ; s'il

engageoit tout homme *penſant* à ſoumettre tout homme *raconteur* à un interrogatoire ſévère ſur les moyens d'information, &c."

We have, however, been taught, that *teſtimonium hominum parit certitudinem metaphyſicam*, or a complete degree of certainty; metaphyſical certainty being itſelf defined in the ſame logical ſyſtems, *adhæſio mentis alicui judicio propter motivum à veritate, ne quidem divinitùs, ſeparabile.* Human teſtimony, if accompanied with the requiſite conditions, is calculated to produce this metaphyſical certainty even *circa facta ſupernaturalia*, it not being more difficult to eſtabliſh the reality of theſe, than of other events.

But it muſt not be underſtood that M. *V.* refuſes to believe every thing.

" Entre ces excès," ſays he (of admitting or rejecting every thing) " il eſt une terme moyen; c'eſt d'aſſeoir ſon jugement lorſque l'on a péſé et examiné les raiſons qui le déterminent, de le tenir en ſuſpens tant qu'il n'y a pas de motif ſuffiſant à le poſer, et de mĕſurer ſon degré de croyance et de certitude ſur les degrés de preuves et d'évidence dont chaque fait eſt accompagné."

The author, having thus examined the certainty of hiſtory, in the next place treats of its utility. This he finds to be of three kinds; the firſt *moral*, relative to individuals; the ſecond *political*, relative to governments and ſocieties; and the third applicable to the ſciences and the arts.

The ſtudy of hiſtory does not appear to M. *V.* to be ſuited to children; it ſuppoſes an experience already acquired, and a maturity of judgment incompatible with their age; it ought therefore, in his opinion, to be baniſhed from the primary ſchools.

On conſidering the *moral* and individual utility of hiſtory, this author contends, that well-written romances, or novels, have the advantage of it. A romance preſents leſſons more analogous to the condition of the greater part of mankind; they may retrace in it their own hearts, their own paſſions, their own vices, and their own virtues.

In regard to the *political* utility of hiſtory, M. *V.* obſerves, that " il eſt remarquable que dans l'hiſtoire ce ne ſont pas tant les faits majeurs et marquans qui ſont inſtructifs, que les faits acceſſoires, et que les circonſtances qui les ont préparés ou produits; car ce n'eſt qu'en connoiſſant ces circonſtances préparatoires, que l'on peut parvenir à éviter ou à obtenir de ſemblables réſultats: ainſi, dans une bataille, ce n'eſt pas ſon iſſue qui eſt inſtructive; ce ſont les divers mouvemens qui en ont décidé le ſort, et qui, quoique moins ſaillans, ſont pourtant les cauſes, tandis que l'événement n'eſt que l'effet. Telle eſt l'importance de ces notions de détail, que, ſans elles, le terme de comparaiſon ſe trouve vicieux, n'a plus d'analogie avec l'objet auquel on veu en faire l'application; et cette faute, ſi grave dans ſes conſéquences, eſt pourtant habituelle et preſque générale en hiſtoire: on accepte des faits ſans diſcuſſion; on les combine ſans rapports certains; on dreſſe des hypothèſes qui manquent de fondemens; ou en fait des applications qui manquent de juſteſſe; et delà, des erreurs d'adminiſtration et des gouvernemens, fauſſement imitatives, qui entraînent quelquefois les plus grands malheurs. C'eſt donc un art, et un art profond que d'étudier l'hiſtoire ſous ce grand point de vue, &c."

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Fontenelle called hiſtory *une fable convenue.*

In reading different hiſtories, we learn three things: 1. the character and talents of the hiſtorian; 2. the prevailing ſpirit of the epoch in which he lived; 3. the events which he relates. Of theſe three things, the firſt is that of which we gain the moſt perfect knowledge.

In effect, the events ſtrike us according to the manner in which they are preſented, and inſtruct us chiefly by the reflections with which they are accompanied. Read the Hiſtory of England, as written by *Hume*, Mrs. *Macaulay*, and le père *d'Orleans*; the fund of the events is the ſame, but they are notwithſtanding very different hiſtories.

The Abbé *Mably* has given precepts on the manner of writing hiſtory. According to him, one would almoſt be induced to believe, that the hiſtorian is the maſter of his matter, like the poet; he muſt form for himſelf a ſyſtem, a plan, a law of unity, of intereſt; he recommends it to the writers to put fine diſcourſes into the mouths of the leading perſonages; he permits, and even adviſes, them not to follow the order of events; according to the precept of *Horace*,

Pleraque differat et præſens in tempus omittat.

He almoſt allows a little fiction:

Atque ita mentitur, ſic veris falſa remiſcet,
Imo ne medium, medio ne diſcrepet imum.

Conſidered in this light, we may ſay, that the reading of good hiſtories is not leſs uſeful than that of romances; the reaſon is plain, becauſe moſt hiſtories are romances; the fund, or ground, may be true, but what a rich embroidery! And it is the embroidery which intereſts the moſt, and to which the greateſt attention has been paid. It is often ſaid, that phyſic is better than the phyſicians; but here the contrary is the caſe, the hiſtorians are better than the hiſtory.

The Preſident *Henault* had conceived, that hiſtory might be written in a dramatic form, and he has ſet the example. Indeed, many of our tragedies are excellent ſpecimens of this kind.

In the parts of this work which treat of the effect of the Jewiſh, Greek, and Roman hiſtorical and other books, introduced into education, we find many original, as well as juſt obſervations, which we ſhall therefore commend; but a much greater number to which we muſt ſtrongly object. *Eſp. d. Journ.*

ART. 42. *Connoiſſances des Temps pour l'an XI.* (1803) In 8vo. Paris.

We have here, for this year, three calendars; the Julian, the Gregorian, and the Republican; and a chart of the Eclipſe of the 17th of Auguſt, 1803, for all the countries of the earth. This chart is not to be found in the Ephemerides of Bologne, for 1799—1810; it has been ſupplied by Mr. *Duvancel.*

The additions, which form 270 pages, contain a catalogue of 887 ſouthern ſtars, by Mr. *Vidal;* one of 1500 new ſtars, by *Michael Le-français Lalande*, bringing the total number of ſtars reduced to 10,500; obſervations, or memoirs, by *Laplace, Delambre, Vidal, Flaugergues,*

Duvaucel, *Quenot*, *Sorlin*, *Mougin*, *Jerom*, and *Michael Lefrançais Lalande*, *Burckhards*, *Thulis*, *Duc-la-Chapelle*, and *Bernier*.

To theſe are added, the hiſtory of Aſtronomy for the year 7 (1799); notices of new aſtronomical books; an extenſive extract from two pieces, to which the prize of the Inſtitute was adjudged, by Mr. *Burg*, and Mr. *Bouvard*, with the programma of the prize propoſed by the Board of Longitude, &c. *Ibid.*

ACKNOWLEDGMENTS TO CORRESPONDENTS.

In reply to *Mr. Lewis*, we deſire he will enquire of his publiſher, what are the reaſons which he aſſigns, for refuſing to the trade the cuſtomary credit for the *Tales of Wonder*.

The letter of *Veritas* has been received. We ſhall undoubtedly beſtow a careful conſideration on the production mentioned in his letter.

We do not happen to know the book to which *Homo* alludes; but we recommend to him Dr. Watt's Scripture Hiſtory, in queſtion and anſwer, which is probably at leaſt as good.

LITERARY INTELLIGENCE.

Mr. Fitzgerald, whoſe compoſitions have been often heard with applauſe at the Literary Fund, is preparing a volume of *Poems* for the public.

A new edition of *Boileau*, with various notes, will ſoon be publiſhed by *Dulau*.

A comprehenſive ſyſtem of medical and operative ſurgery is preparing for the preſs by *Mr. Blair*, aſſiſted by other reſpectable ſurgeons.

A work by *Mr. Foſbrooke*, called *Britiſh Monachiſm*, or Monaſtic Manners and Cuſtoms, is gone to preſs.

Mr. Beſcawen's volume of *Poems* will very ſoon go to preſs.

ERRATUM.

In our laſt, p. 652, l. 4, for "*or the ſtraits*," read "*or the marts beyond the Strait*."